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LATE U.S. SENATOR AND GOVERNOR OF WISCONSIN.

THE

HEALING OF THE NATIONS.

BY

CHARLES LINTON.

"Light one another."

"Love one another."

"Preach and practice the truth."



WITH AN

INTRODUCTION AND APPENDIX,

BY

NATHANIEL P. TALLMADGE,

LATE UNITED STATES SENATOR AND GOVERNOR OF WISCONSIN.

"Here's freedom to him that wad read,

Here's freedom to him that wad write!

There's nane ever fear'd that the truth should be heard,

But they wham the truth wad indite."—BURNS.

SECOND EDITION.

Published by the

SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,

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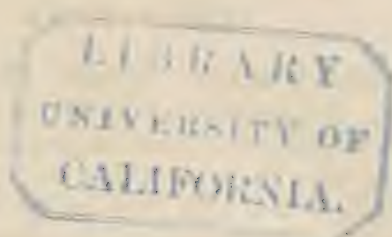
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DAVIES AND ROBERTS, STEREOTYPERS,
201 William Street, N. Y.



INTRODUCTION.

THE title of this book, "THE HEALING OF THE NATIONS," is dictated from the same spiritual source as the book itself. The writer, CHARLES LINTON, is a native of Newtown Township, Bucks County, State of Pennsylvania, and is now about twenty-six years of age. He is a young man of good natural capacity, of limited education, having only had the advantages of a common district school in Pennsylvania, and that, too, at a time when the common schools of that State were not as far advanced as they now are. He had no opportunity of going beyond the common branches, and, as he has often said to me, "never did like to go to school." At the age of sixteen he went to learn the blacksmith's trade, and worked at it till nearly twenty-two years of age. He then engaged as a clerk in a dry-goods store in Philadelphia, and afterward as a book-keeper of a firm of lumber commission merchants. Whilst thus engaged, he became developed as a writing medium, and most of his time since he has been thus employed. Some of the purest and most exalted communications which I have seen have come through him. His character for personal integrity and moral purity is unblemished.

About a year ago Mr. Linton was directed to write no more miscellaneous communications, but to give his attention to writing a book which would be dictated to him through spiritual influence. He procured, according to direction, a thick bound blank volume of the largest ruled letter sheet, and in that volume commenced writing. The

volume itself is almost a miracle. The chirography is beautiful. His handwriting in this volume is totally different from his ordinary handwriting, and can be read as easily as print. He writes with a steel pen, and the original writing of this book is in the bound volume above mentioned. It is written with an accuracy and neatness which could not be surpassed by the most expert copyist. There are four hundred and thirty pages in the volume, and not a word of importance erased or interlined throughout the whole; and any slight mistake, however immaterial, is entirely attributable to the inattention of the writer.

A large portion of the book has been written in my presence. I have, therefore, had the very best opportunity of judging of the manner of the writer. During the time I was with him he wrote from five to ten pages a day. He wrote rapidly whilst the influence was on him, and when it left he would cease writing, and generally not resume it till the next day. I have frequently interrupted him in the middle of a sentence, and engaged him in conversation. As soon as the conversation ceased he would go on and finish the sentence without a moment's hesitation. Many literary and scientific gentlemen have examined the original volume, and pronounce portions of it beyond human conception. The style is simple and faultless, and adapted to every capacity. The most astute critic can not strike out a word in a single sentence, and substitute another which he can truthfully say will improve it in style or sentiment. Neither can he select a sentence that he can in like manner say does not embody or enforce some truth. I can, in no way, better describe the feelings, the impressions, and the influence under which this book has been written by Mr. Linton, than in his own language in the following communication to me:

When about to write in the book entitled "The Healing of the Nations," I felt descending upon me an influence whose holy sweetness words can never express.

Ere taking my pen to write, my whole being entered a calm and tranquil state which was expressed to the Holy One in a devout prayer—such as this:

“Oh, Father, if it so please Thee, let Thy servant write only that which shall glorify Thee.”

And in answer I have written that which I *felt* to be truth, though at times my outward ignorance was much at a loss to substantiate the wisdom of that written.

I have never written without the influence of that unseen Power, for it has been my constant desire that I might never write one word of error, or of that which would not lead to man's highest good, and to the highest knowledge of God.

When writing I always preferred to be alone, though I have often written in the presence of my own family or friends, and sometimes in the presence of entire strangers.

The presence of other persons seemed to disturb the quiet calmness so very necessary to the flow of that which I do believe to have been from the highest spiritual source; and for this reason it was that I preferred to be alone with the Power under whose dictation I wrote.

During the writing of the book I scarcely read any—in any book, or in any form—being conscious that I retained nothing at all of that which I attempted to read.

Strange as it may appear unto some readers, I never *referred* to any book *before* the writing, *during*, or *since* having finished the writing of “The Healing of the Nations.”

I never had any books by me save the one in which I wrote. How the contents of the book correspond with the contents of other books I do not know; neither need I care, believing, as I firmly do, that there is nothing but truth in it.

It was always sufficient inducement for me to write to feel the sweet influence enveloping me as a flood of light in which was ALL that I could imagine as necessary unto heavenly happiness.

I have written in all kinds of circumstances without any apparent diminution of the control of my system had by the unseen Power. The one thing necessary for the obtaining of this feeling—this holy influence—was calm, quiet PRAYER.

I know that prayers are answered; how, is explained in the book.

I have *felt* and *seen* all that I wrote. I have experienced most holy joy, most serene happiness; and again have felt the keen despair of the tortured spirit. I have viewed the operation of essences and principles, apparently seeing them as distinctly as any outward object. I have seen all the scenery as in the book described; and, in short, *all* that is there written at the time wrote was felt by me as though it was then and there present.

I feel thankful unto God for the bestowal of so much happiness as I have experienced whilst writing, and since writing, “The Healing of the Nations.”

It has truly healed my spirit, and I may add that one other spirit, as dear unto mine as its own existence, hath found in the words flowing from my pen a balm most healing. It has driven hereditary darkness from our path, and opened a channel unto the Fountain of Light, whose outward flowing waters have nourished our love until it is as the rock of Eternal Truth.

Words can not tell how this high and pure spiritual influence feels—else would I strive to detail all of my experience; and sure am I that all who read of such happiness would strive to seek its pleasure.

The ideas seemed at times to enter my mind with a gleam of light, and were instantly before me waiting to be worded; at other times I could not see one word ahead of that which I was writing, and have written on, one word at a time, that when the word was written it appeared disjointed and disconnected until the whole sentence was finished, and behold! I saw a great truth, builded, as it were, almost without my knowledge.

I have at times been conscious of an entire vacancy of what I should term my own mind; at other times my mind has been exercised violently on some outside subject, and still the writing would continue as though the mind were calm. This was after *having commenced* writing, as I never commenced except in the manner above described—calmly and quietly.

I have written from one half page to as high as ten or eleven pages daily. The book was commenced on the eleventh of the eleventh month, eighteen hundred and fifty-three, and ended fourth month ninth, eighteen hundred and fifty-four. (Commenced Nov. 11th, 1853; ended April 9th, 1854.) I lost one month in writing, being away from the book at the time.

There are four hundred and thirty (430) pages of manuscript, closely written, and scarcely containing one mistake. I can say positively, there is no mistake of any kind which did not arise from my own inattention during the writing; the dictating Power being always right, so far as my comprehension goes.

I have never felt but *one* Presence and but one Power, which is to me as distinct as my own animal feelings. I know the instant it approaches, and can instantly tell when it leaves me, at which time I have ceased writing, and commenced exercising in the open air.

Some will naturally ask, "What is that Power?" In answer to this question I must say, I do not positively know. I leave every reader to be his own judge; believing as I do in individual responsibility, I feel at liberty only to tell what I believe, namely, that it is from the highest spiritual source, leaving positive truths unto God, and all men to judge their own judgment. My belief concerning the source whence the book came can only be my own belief, and I do not want that to be adopted by any man unthinkingly.

Would that I could give all mankind as much happiness as I have experienced whilst writing under this influence. I am certain, from its effect upon myself, that good unto them would result therefrom.

Would that all would endeavor sincerely to ascertain whether there is such a blessing as Inspiration numbered among the gifts of God unto man. Would that all would strive of themselves, with their own individual powers untrammelled by any outward considerations or influences, to draw down from the Fountain of Wisdom that which giveth purest happiness—the love of God.

I had not the faintest idea, at the commencement of "The Healing of the Nations," what the course would be of that which was being written; and I must say, that no person can be so much surprised as myself at the order and regularity of the course pursued both in regard to the subjects, and the reasoning elucidating them.

I never planned, or attempted to plan, any thing ahead in writing; for beside of the Power dictating I felt truly as a little child in wisdom, and can now thank God that I was permitted to have a child's trustfulness—thus writing as dictated unto, unheeding the opinions of my own selfish nature.

I have frequently been asked, "Why do you reject the credit of composing 'The Healing of the Nations?'" I answer all such inquiries thus: "Common honesty bids me do it."

I commenced the book unknowing that it was to ever be any thing save a few disconnected sentences, continued page after page, not knowing but that every sitting would finish that at which I seemed to be writing. Thus was I ignorant until the book was more than half finished, when the plan seemed to be dimly opened before me, and in all I had done I could now distinctly feel the hand of God working out his own glory, even as I had earnestly desired might be done.

This to me does not seem much like *composing* the book!

The only credit I desire to have, and that which I feel to be my due, arises from the fact that I HAVE DESIRED HUMBLY AND SINCERELY TO GLORIFY A LOVING FATHER AND BENEFIT MAN. Any man who honestly and openly reads "The Healing of the Nations" will give me this credit, and surely I need not ask more. True it is, that let men say and do as they will concerning that which is written in the book, they can never reach that sweet place within my own spirit, wherein, morning and evening, and in the shady noon, I feel "Well done" vibrating to THE VOICE OF HIM whose servant I am proud to be.

I have felt more peaceful happiness in this inward communion with the unseen Power whose scribe I seemed to be, than the voice of all mankind could in praising give. Hence do I speak of my work as though it was not my work, and give credit unto whom credit is due.

From this communication it will be seen that the book has been written under an influence believed by Mr. Linton to be from the highest spiritual source. The beauty and simplicity of style, and the purity and sublimity of sentiment, may claim not only a spiritual, but the highest spiritual source. The chapters are divided into paragraphs, just as they were written—the numbers only have been added.

In presenting this book to the public, I do it on my own responsibility. Neither Mr. Linton nor any one else is accountable for the opinions expressed by me. In introducing it, therefore, to the reader, I deem it incumbent on me to give, briefly, the views I entertain of "Spiritual Manifestations." Those views are principally the result of my own personal observation and experience.

When these manifestations were first announced to the public as the "Rochester Knockings," like most others, I paid no heed to them; they were so incredible and so marvelous, and not having the support of names known to me, that I passed them by as a delusion, and had no inclination even to investigate them. This feeling with me continued till May, 1852, when I accidentally saw in a leading newspaper in the city of New York a communication of JUDGE EDMONDS on this subject, copied from some other paper or periodical, and accompanied by the editor with remarks very severe and denunciatory of the Judge for the avowal of his belief in such an imposture and delusion. I had known Judge Edmonds intimately for more than thirty years—had practiced law with him in our highest courts—had been associated with him in both branches of the Legislature of the State of New York—and also as members of the Court for the Correction of Errors. After my election to the Senate of the United States, he was elected a Judge of the Supreme Court, and subsequently became a Judge of the Court of Appeals. I knew him as a man of finished, classical education, a profound lawyer, astute in his investigations and in analyzing testimony, unsurpassed in his legal opinions and in the discharge of his high judicial duties; and above all, I knew him to be a man of unimpeachable personal integrity, and the last to be duped by an imposture or carried away by a delusion. Under these circumstances I felt that I should do great injustice to him and to those with whom my opinions might have weight, and still greater injustice to myself, if I should longer hesitate to investigate the subject. I felt that however strange and improbable these manifestations might appear, I could not, as an honest man, after they were thus vouched for on the authority of a responsible name, any longer, even tacitly, unite in the denunciations of them. I felt that something was due to human testimony—that testimony on which our belief in all things is founded—that testimony on which the Sacred Scriptures

themselves have been handed down to us through a long series of more than eighteen hundred years, and without which we should have no authentic evidence of their existence. I felt that I should despise myself, and that I ought to be despised by others, if, without investigation, I should presume to express opinions against these manifestations after such authority for their truth. This feeling has been corroborated by my own experience; and I have looked on, "more in sorrow than in anger," at the thoughtless, flippant, and vapid assaults which have continued to be made, notwithstanding the manifestations have been piled up, "like Ossa upon Pelion," and backed by an array of names which would adorn the history of any science or of any cause. Under these impressions of duty I commenced my investigations, which resulted in a thorough conviction of the truth of spiritual intercourse, as will be more fully evinced in the course of these introductory remarks.

No cause in the history of the world has made such rapid and unprecedented progress as "Spiritualism" since its first introduction. Unaided, and without an effort on the part of its friends and advocates, and with an opposition unparalleled for its perseverance and its bitterness, it has moved onward with a momentum as resistless as it is overwhelming. It already numbers in its ranks talent of the highest order in every department of science and the arts, the most distinguished of the legal profession, the most elevated of judicial functionaries, the most eminent of legislative bodies, the most enlightened of the press, and the most pious and learned of the pulpit; and above all, it enrolls among its votaries the purest and most intellectual of the female sex, whose modesty and whose virtues would sanctify any cause, and whose advocacy, when openly proclaimed, will put to flight and to shame the unmanly attacks of ignorance and bigotry, and tear from the great "MOKANNA" of hypocrisy the unhallowed veil which has so long concealed the horrid deformity of its features! It

already numbers more ably edited and better sustained newspapers and periodicals than any religious sect or denomination in the country; and it has presented to the public mind specimens of "spiritual literature" unsurpassed in beauty of style and sentiment, and unequalled in profundity and sublimity of thought.*

Notwithstanding all this rapid progress and wide-spread belief in "Spiritual Manifestations," there is nevertheless a pervading ignorance on the subject amongst the masses hardly to be anticipated in this enlightened age. At the same time the fault is not theirs, but is chargeable to those whose duty it is, and whose position requires, that they should enlighten and instruct their fellows in what concerns their temporal and eternal welfare, namely, those who control those mighty engines for good or evil, the Pulpit and the Press.

As I have already said, there are high and honorable exceptions in both these departments. But the public press, as a whole, is without excuse for the manner in which it has treated this subject—a subject presenting phenomena the most extraordinary in the history of the world, and vouched for by names, whose testimony, if the facts were in issue on the trial of a man for his life, would convict and execute him. Yet with these facts staring them in the face, and with this testimony before them, they have in the most violent terms denounced not only the subject, but the

* The following remarks, from a recent publication against Spiritualism, prove the correctness of my statement. Its opponents will not contradict the evidence of their own witness.

"In the city of New York, to which circle our personal investigations have been confined, there are, at the least calculation, forty thousand sincere believers in spiritual rappings. We can not pretend to give the number of the disciples of this new spiritual doctrine scattered throughout all parts of the United States. It is sufficient to say that it is immense, and far greater than the public generally imagine. These believers are to be found in every class of society, from the highest to the lowest, and among minds of every degree of capacity and cultivation, from the most accomplished scholar to the most ignorant of the ignorant."

investigators. When called upon to publish the views of its friends upon which their comments have been made, they have not only refused, but have made that reasonable request the ground for renewed attack, and still more violent assault. Their readers have therefore remained in ignorance not only, but have been plunged into deeper darkness by reason of the one-sided and distorted views which have been presented by the boasted intelligence and the enlightened liberality of the American press! Whatever may be the origin of these extraordinary phenomena, whether they be spiritual or philosophical, they are equally entitled to the consideration of every intelligent mind, and more especially of those minds that control and direct the public press, because to them the masses look for information on all subjects, whether spiritual, philosophical, or political.

In saying this I say it in all charity, and in a forgiving and Christian spirit. At the same time, charity, the brightest gem in the crown of Christianity, requires that the truth shall be told, let its crushing weight fall where it may. The following remarks of Lord Bacon to me and others are peculiarly applicable to all denouncers of "Spiritualism" without investigation, and were given by him whilst recommending charity toward those who did not, for want of information, believe.

"Let the dog bark, the cat mew, or the ass slavishly toil for mere animal existence, still nature will assert its just claims whether in man or brute. And to him who, without evidence of either right or wrong, can denounce that as untrue which he has not investigated, you may justly attribute the true prerogatives of his nature. He will bark dog-like to the compulsion of his brute-like organization, and he will toil like the ass to perpetuate the slavery of opinions to which he is bound by error and prejudice."

But a still more gentle rebuke, and a still higher sense of responsibility on the part of the conductors of the public press, will be found in the following extract from

the book itself, which these remarks are intended to introduce :

God requireth no uncertain action. Thou must know, else write not, neither speak nor act. * * * The man who can govern a press, and that which flows from it, hath great chances to instruct almost numberless parts of this great sum—man. And let him take good notice of all that cometh from his great distributor of knowledge.

Let him watch every word and be sure that truth is therein, for his labor is filed in heaven, and if his deeds be not good he hath condemned himself.

Would the managers of the press remember that there is an All-seeing eye, who knoweth not only every printed word their press utters, but the spirit and intention in which it was uttered, before whom their sheet is either pure and spotless, good intentions, or smeared with the dark ink of darker passions than ink can express, they would be less reckless of their individual responsibility.

The pupil, too, has lent its aid to confirm this ignorance, instead of attempting to dissipate it by wise counsels and discreet conduct. Its denunciations have been hurled against the cause and its advocates, regardless alike whether they struck down friend or foe, and without reflecting that the rebound might injure much more the assailant than the assailed. Instead of attempting to enlighten the bigotry of the age, its efforts have only tended to sink it still lower in the scale of progressive intelligence, and to prevent its further advancement.

The believers in "Spiritual Manifestations" have been denounced as denying the truths of the Bible, and the manifestations themselves have been cited as confirmation of the truth of those denunciations. All this has been done against the protestations of the most distinguished advocates of "Spiritualism," and against their earnest assertions, that the manifestations prove the Bible, and that the Bible proves the manifestations. These protestations have been made after a patient and thorough investigation of the whole subject, whilst the denunciations have been uttered without investigation, and consequently without knowledge.

The Rev. ADIN BALLOT, who was one of the earliest and most thorough investigators, and who has written a most

candid and satisfactory explanation of the phenomena, says :

Whatever of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established churches, will stand. It can not be done away. On the contrary, it will be corroborated and fulfilled by spirit-manifestations. * * * * Our All-wise and benignant Father in Heaven has left no essential *truth* or righteousness dependent on the *mere* pretension or *un*corroborated testimony either of departed or *unde*parted spirits. He has addressed his revealments of *essential* truth and duty to the moral reason of mankind, and authenticated them by every necessary attestation. Any attempt, therefore, to build up a religion or moral philosophy radically different from the genuine Christian Testament, on what is being disclosed to the world through dreamers, somnambulists, impressibles, clairvoyants, spirit-media, spirit-rappings, etc., is absurd, and must prove mischievous rather than beneficial to the human race. But fundamental truths and duties may be re-affirmed, clarified from error, demonstrated anew, and powerfully commended to the embrace of mankind by fresh spiritual communications. I am of opinion that this is really the case ; and the conversion of many long-confirmed atheists and deistical rejectors of the Christian revelation confirms me.

The Rev. CHARLES BEECHER, at a regular meeting of "The Congregational Association of New York and Brooklyn," was appointed to investigate the "Spiritual Manifestations." It should be borne in mind that he is the pastor of a regular orthodox Church. In his elaborate report he assumes the hypothesis that "*spirits can only obtain access through prepared odylic conditions ;*" that this was the mode of communication by the ancient prophets, and to substitute any other theory "*cuts up by the roots large portions of the prophetic Scriptures.*" And he adds, "*Whenever odylic conditions are right, spirits can no more be repressed from communicating than water from jetting through the crevices of a dyke.*" Mr. Beecher concludes by saying :

Whatever physiological law accounts for odylic phenomena in all ages, will in the end inevitably carry itself through the Bible, where it deals with the phenomena of soul and body as mutually related, acting and reacting. A large portion of the Bible, its prophecies, ecstasies, visions, trances, theophanies, and angelophanies, are more or less tinged with odylic characteristics. The physiology, the anthropology of the Bible is highly odylic, and must be studied as such. As such it will be found to harmonize with the general prin-

ciples of human experience in such matters in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylie channels *in toto*, and accounting for every thing physically, *then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspirations will be annihilated.*

This is the conclusion to which the Rev. Mr. Beecher arrived after a long, careful, and patient investigation of this subject. How proudly do the views of these reverend gentlemen above quoted contrast with those reverends who have so bitterly denounced the manifestations as an imposture and delusion, and who, according to their own confession, have never investigated them, and of course know nothing about them!

I might quote many more of the clergy to the same effect. In this connection, however, I will only cite another able writer, and there leave this branch of the subject.

Howbeit we know that the Holy Spirit, from the "day of Pentecost" until now, has vouchsafed to communicate with man. Hence, the disembodied spirit, being of the same essence, can make known its wishes through the same channel; for be it understood, there was a mode of intercourse established by Jesus Christ. This being conceded, then it follows that spirit would be able to use it, as all spiritual information contained in the Bible was imparted through the mortal being. Hence, we who believe in the Divine inspiration of the Scriptures, can not deny the possibility of these so-called spiritual manifestations.

Neither can those who deny such inspiration reject the divinity of Christ; because if they do, what logic could such Spiritualists bring to prove that man, material, could communicate with spirit, spiritual? It can only be demonstrated by these facts, namely, that man fell from his spiritual state; that spirit, infinite in power, reunited the mortal to the spiritual—thus enabling it again to converse with spirit, as before man's fall. Rejecting these, men cast off all hope or ability of proving that spirit does communicate with matter, or that it ever was able so to do. * * * Hence, man must first purge from his mind all prejudices against the Bible, before he is competent to examine the phenomena called spiritual manifestations. And, on the other hand, the Bible believer must likewise set aside all that would bias his mind to think adversely to what agrees with common sense.

These denunciations by the clergy are still more astonishing when we reflect that the writings of the old fathers of the Church, for four or five centuries after the time of

Christ and his Apostles, are full of these "Spiritual Manifestations." They were claimed at that day as evidence that the true spirit of Christianity dwelt in the Christian Church. And the Roman Catholic Church claims to have them even down to the present time. And still, both the Roman Catholic and Protestant clergy denounce these modern manifestations, thus ignoring what the Church has recognized from the earliest period of Christianity.

I have always maintained, and still maintain, the Bible as the word of God; and I agree with that accomplished scholar and jurist, Sir William Jones, who declared that "The Scriptures contain, independently of their divine original, more true sublimity, more exquisite beauty, more important history, pure morality, and finer strains both of poetry and eloquence than could be collected within the same compass from all other books that were ever composed in any age or idiom." And when I hear clergymen denounce "Spiritualism" as denying the truths of the Bible, I can only say, "they know not what they do." They might with greater propriety denounce all denominations of Christians except their own, because they differ from each other as to what *are* the truths of the Bible. The Roman Catholic believes in transubstantiation—in the real presence—that the real body and blood of Christ is contained in the consecrated wafer. He goes to the Bible for the truth of this doctrine. Some Protestants go to the same book to prove this doctrine rank blasphemy. Most of the Christian world find in the Bible the doctrine of the Trinity, whilst the Unitarian sect, one of the most intelligent and intellectual in this country, finds in it the unity of the Godhead. The same might be said of all the various doctrines of the different religious sects and denominations—they are all, according to their respective advocates, to be found in the Bible, however inconsistent or antagonistic they may be. When, then, these reverend gentlemen tell us that "Spiritualism" denies the truths of the Bible, will they be so good as to agree upon and inform us what those

truths are? Christ never taught sectarianism. That has been taught by the creeds of men. Out of these creeds has sprung up the antagonism of the Christian world—an antagonism which brought Cranmer, and Latimer, and Ridley, and Servetus to the stake—and which would bring Spiritualists to the stake also, if we were not so far advanced in the light and progress of the nineteenth century.

“ All bliss

Each claimed as his alone, denouncing one
The other : both all warning that fierce fire
Burned for their sake who swore not by a creed
Garbled, patched up, and contradictory ;
Confounding text and comment, with no rule
Interpretative ; now as literal,
Now figurative, holding laws like plain,
Which, where most true, impracticable were,
Where possible, intolerable.”

Every real Christian looks forward to the time when this antagonism shall be done away, and we shall stand on one broad platform, founded on the doctrines taught by Christ, instead of the doctrines taught by the creeds of men. May not these manifestations be the dawning of that brighter day ?

Without more light, or without an inner or *spiritual* sense for the interpretation of the Scriptures, it is impossible that this antagonism shall ever cease, or that these discrepancies shall be obliterated. This inner or spiritual sense, and the law for its interpretation, it is believed, is to be found in the Bible itself. “The letter killeth, but the spirit giveth life.” A reverend and learned writer says :

Some may ask, why the Scriptures, if they are the word of God, were not written so as to require no explanation—why is it that they are not plain to all minds alike? These queries may be disposed of in a single sentence. *Spiritual things can not be expressed to natural minds but by natural mediums.* Moreover, each mind has an individuality which not only distinguishes it from every other, but which is itself continually changing. It is therefore evident that a literal vehicle, not requiring explanation, could not be advantageously employed for the enunciation of heavenly truths. The divine must, as it were, speak in cipher to the human. Nor need this be a stumbling-block in the way to a right

understanding of what He says, when we have learned that the law of interpretation is contained within the Scriptures themselves.

Another able writer remarks :

It is believed that, owing to the numerous conflicting sects, the mysteries of the Scriptures, the difficulty of knowing what to believe, that opinions, varying little from Deism, and totally destitute of spirit, and vitality, and power to edify, have spread more or less through all classes, and that secret infidelity prevails to a great extent. Hence the pulpit is comparatively powerless, and Sabbath after Sabbath presents the sad spectacle of congregations to whom, in a great degree, the words of the preacher are lifeless and without avail.

I believe that all the truths necessary for salvation are contained in the Bible. But in this conflict of religious opinions it is impossible to ascertain what those truths are, and each sect must determine that matter for itself. What is wanted, then, on this subject, is more light to bring out and elucidate those truths. That light has been shed, from time to time, during the Christian era. The doctrine of the Trinity, in which by far the largest portion of the Christian world agrees, was not distinctly settled till the fourth century.* If this doctrine is founded on truth, that truth is contained in the Bible, and existed no less before than after this doctrine was established as an item of the Trinitarian creed. Why was it thus established? Simply because its advocates thought the lapse of centuries had shed new light upon it, and had made that plain which before was enveloped in doubt and darkness.

“What though the written word be born no more,
The Spirit's revelation still proceeds,
Evolving all perfection.”

So with the astronomer—by the aid of an improved telescope he discovers a new planet; or, as some philosophers suppose, he discovers it by reason of the rays of

* And even then, says a learned writer, “The first attempt, at the Council of Nice, to establish and make universal the Trinitarian creed, caused disturbances and dissensions in the Church which continued for ages, and which produced results the most deplorable to every benevolent mind which exalts *charity* over faith.”

light, which have been traversing the immensity of space with incredible velocity for thousands and thousands of years, having just reached the earth. In either case the newly-discovered planet no less existed before than after the discovery. But new light, like the truths of the Bible, brought it to our notice and our adoption. So "Spiritualism," like the star of Hope, whose benignant rays have, for ages, been traversing the trackless waste of time, makes itself manifest to our mental vision, although obscured by the bigotry and superstition of centuries which have gone before us.

Those great truths of the Bible have, perhaps, been left obscure to us for wise and good purposes. We can not, fathom the wondrous ways of Providence. They were delivered to an unprogressed and sensuous people, and were handed down with all the light which they and their descendants could bear. But the very obscurity which surrounded them was evidence that more light, from time to time, would be shed upon them, as the people became more enlightened and better prepared to receive it.* If this were not so, we should, no doubt, have received more of the teachings of Christ and his Apostles than those which have been transmitted to us. We are told by St. John, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Now, suppose that an account of a very small portion of these things had come down to us, such an account would undoubtedly have thrown additional light on that which we have received. For Christ could not say or do any thing that would not tend to elucidate the great truths which he delivered to mankind. Suppose, too, that a small portion of the teachings of St. Paul, who preached some thirty years, had been transmitted to us, in addition to his Epistles to the different

* Christ said, "I have yet many things to say unto you, but you can not bear them now."—*John xvi. 12.*

churches, would they not have served to render more plain the doctrines which he taught, as they were handed down from Christ, and about which Christ's followers have been contending for more than eighteen hundred years? If these doctrines were not designedly left in partial obscurity, or if it was not intended that new light should be shed upon them in the lapse of time, why should the human mind be distracted by the various creeds which have been established, and by the various expositions of almost every essential portion of the New Testament? I need only refer to one prominent and striking example, where, in regard to a single text, "Now a mediator is not a mediator of one, but God is one"—*Gal. iii. 20*—not less than *two hundred and forty-three expositions* have been written! A learned professor well remarks, "It were well worth while thoroughly to weigh the causes of so enormous a discrepancy of opinion in the interpretation of the Holy Scriptures—a discrepancy of which the whole range of classic literature nowhere affords so portentous an example." And still, learned divines, with the utmost self-complacency, denounce "Spiritual Manifestations," on account of their discrepancies, and because they deny the truths of the Bible—truths about which they themselves can not begin to agree, and some of what they call truths are there by interpolation!

I was once delivering a lecture on "Spiritualism" to a very large audience, and whilst commenting on the truths of the Bible, and the alleged discrepancies of the "Spiritual Manifestations," I said I had seen a communication which stated, that verses 7 and 8, of chapter 5, of the 1st Epistle of John, was an *interpolation*! I was asked to read the verses; I read as follows:

7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

A kind of shudder, a sort of holy horror, seemed to per-

vade the audience, that this orthodox text should be denounced from the spirit-world as an interpolation of the Scriptures! Many were ready, as I learned afterward, to denounce as blasphemous the very allegation of such a thing. I, however, soon relieved myself and the spirits from any responsibility, by informing the audience that the communication to which I alluded was from an embodied and not a *disembodied* spirit! that this celebrated passage had been disputed ever since the commencement of the sixteenth century, and that the pious and learned Kirro, the latest and best authority on the subject, remarks, "That the disputed passage is found in no Greek manuscript, save only in two, both belonging to the fifteenth century; and that it has not once been quoted by any of the Greek, Latin, or Oriental fathers. It is now, therefore, omitted in all critical editions of the New Testament."

Luther, the great Reformer, denounced the Epistle of St. James, and denied its inspiration, because it seemed to impugn his doctrine of "justification by faith alone," and taught, "that by works a man is justified, and not by faith only." Still the Epistle of James was received as one of the canonical books of the New Testament. I only cite these facts as specimens of the numerous discrepancies in the interpretation of the Scriptures, and to show how extremely cautious reverend gentlemen should be in denouncing others when they can not agree amongst themselves.

These "Spiritual Manifestations" are recognized and foreshadowed in the Bible. 1 Cor. xii. "Spiritual gifts" are recognized and described by Paul in his day as a "manifestation of the spirit," the same as the "Spiritual Manifestations" of the present day. For to one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. And

what was enacted then is being re-enacted now.* These "Spiritual Manifestations" are also foreshadowed by the Prophet Joel in the Old Testament, and by the same prophet as cited in the New Testament (Acts ii. 17, 18). "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy."

Notwithstanding all these and numerous other passages, which recognize and foreshadow these "Spiritual Manifestations," still they are denounced by the clergy as contrary to the truths of the Bible, and those who investigate them as enemies of the religion of Christ. As I am one coming within that category, I will take leave, on this occasion, to enter a little more into detail on this subject. In my investigation I have endeavored, so far as in my power, to hear and read all that has been said or written *against* "Spiritualism," although, for want of time, I have not been able to hear or read every thing that has been said or written in its favor. In pursuance of this determination I listened to a sermon against the "Spiritual Manifestations," of which previous notice had been given, preached in Trinity Church, Washington City, by the "Rev. C. M. BUTLER, D. D., Rector." That sermon has since been printed, curtailed of some of the rough points which characterized its delivery. As the reverend gentleman saw fit, in the course of it, to honor me by name, I am unwilling to pass him by unnoticed on this occasion, lest such a seeming neglect might unnecessarily wound his sensibility, not to say his delicacy. At the same time, in thus introducing him, I introduce him as the representative of a class, and not in his individual capacity. What he said

* Christ even foreshadowed greater things than these; for He said, "He that believeth on Me, the works that I do shall he do also; and *greater* works than these shall he do."—*John* xiv. 12.

on that occasion has been said by many before him ; though in his ultraism he has, in some respects, outstripped his predecessors. My limits will not allow of a general review of his discourse ; but I will touch a few prominent points by way of illustrating the principles of "Spiritualism," and shielding it from the attacks alike of ignorance and bigotry.

The reverend gentleman starts with the broad proposition, thrice repeated, that there is not "*recorded in the Old or New Testament a single instance of a disembodied human spirit manifesting itself on earth, and communicating with men.*" By way of illustrating this proposition, he cites the Scripture in regard to consulting "familiar spirits," and also gives his views in reference to Saul and Samuel, Abraham and Lazarus, and Moses and Elias. In this sort of polemics, authority sometimes goes as far, if not farther, than argument. I therefore avail myself of the authority of the Rev. C. H. HARVEY, of the Methodist Episcopal Church, as well as his able argument on these several texts, which together are more satisfactory to my mind, as they will be to the mind of the reader, than any thing I could offer. [See APPENDIX A.]

After this triumphant vindication of the "Spiritual Manifestations" against the "lame and impotent conclusion" of Dr. Butler, it would seem unnecessary to pursue the subject further. At the same time, I can not refrain from citing an additional authority from another distinguished writer, Prof. S. B. BRITAN, who says, in allusion to this subject :

It should be observed that what is said of the rich man, his brethren, and the beggar, including the interview between the former and father Abraham, *is not a relation of actual occurrences, but merely a parable*, which is a fabulous or allegorical representation from which some important moral or useful instruction may be derived. This view has been entertained by the most distinguished commentators. "The main scope and design of it seems to be, to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one (even Jesus) arose from the dead."

Professor BRITTAN proceeds:

The following extract from the fifth and sixth pages of the Doctor's discourse, for the bold dogmatic spirit and utter recklessness of statement which it exhibits, is not likely to be transcended:

"It is to be remarked, moreover, that among all the strange and miraculous events of both dispensations, there is not one instance on record of the manifestation of a disembodied human spirit to the minds of men. Samuel appeared to Saul under the incantations of the witch of Endor, as much to the surprise of the sorceress as to the terror of the impious king. But it was not the disembodied spirit of the prophet which manifested itself to Saul. It was his body, or a visible representation of his body, which God miraculously summoned for his own wise purposes. Moses and Elias appeared *in visible forms*, talking with Jesus on the Mount of Transfiguration. At the time of the Saviour's crucifixion, it was not the disembodied spirits of the saints that revisited the earth, and peeped, and muttered, and rapped through floors and tables at Jerusalem; but it was 'the *bodies* of the saints that arose and appeared unto many.' There is not, amid all the miraculous appearances of angels, and of men temporarily summoned from the regions of the dead, which are recorded in the Old and New Testaments, a single instance of a disembodied human spirit manifesting itself on earth and communicating with men."

Here the author positively affirms that neither the Jewish nor Christian dispensation has furnished a single instance of the return of a departed human spirit, or the manifestation of such a presence to the minds of men. Speaking of the case of Samuel, Dr. Butler says, *it was not the "spirit of the prophet"*—i. e., the prophet himself—which appeared to Saul; but we are told that God performed a *special miracle*, either reconstructing the decomposed body of Samuel, or otherwise producing a visible image of the prophet's form. Thus the Divine Being is represented as directly coöperating with the Witch of Endor by a most unusual and marvelous display of his power, and for what purpose? What, but to give the most signal endorsement to witchcraft, and to deceive the Hebrew king, by causing him to believe that the spirit—*Samuel himself*—was really there, when it was only an *automaton figure* that arrested his attention. Our author and his brethren are shocked with the profane nonsense of Spiritualists, who maintain that departed human beings come back and make their presence felt amongst men, by revealing their forms, or otherwise, but he evidently presumes that it altogether comports with the dignity of the Divine nature to do the same thing, even to produce a *mere puppet* to support the pretensions of an old woman, who, according to our author's notions, was in league with the devil. Is not this straining at the gnat and swallowing something larger? Moses and Elias are disposed of in the same manner. It is all the work of an instant. Their immortal natures are exorcised by a single dash of Dr. Butler's pen, and behold they are nowhere.

Jesus doubtless thought that he was honored by a spiritual visitation "on the Mount of Transfiguration." Moses and Elias verily appeared to be there, with all the imperishable elements and faculties of their spiritual being. But according to Dr. Butler, they were not there at all; Jesus merely saw and

conversed with "visible forms," composed of common earth and air. In like manner all the saints who are said to have appeared at the time of the crucifixion are promptly dismissed or forbidden to show themselves, while their mortal remains, disorganized, corrupt, and corrupting, are made to crawl through six feet of kindred earth, and to stalk abroad on its green surface. It was not the departed saints who "appeared unto many," according to Dr. Butler, but only a number of *soulless bodies*, which very much resembled the saints themselves! To such unmitigated absurdity modern theologians are driven to get rid of the spirits. Like children frightened at a ghost, they rush headlong and blindly away, not pausing to consider whether, in order to escape the phantoms, it be better to dive into a ditch or stumble over a wall.

These absurdities result not only from Dr. Butler's ignorance of the "Spiritual Manifestations," but from his careless and reckless reading of the Scriptures themselves. How else can we account for that bold and unqualified assertion, that there is not a single instance of a disembodied human spirit manifesting itself to man? What does he make of that portion of Revelation delivered to John on the Isle of Patmos, where he says,

And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Here was a disembodied human spirit, one of the old prophets, called an angel—in other words, a messenger of God—sent to deliver to John, and through him to the world, the most important revelations ever made to man since the time of Christ. And yet this passage of Scripture is entirely overlooked or ignored by the reverend gentleman in his zeal to disprove the fact of a disembodied human spirit ever returning to earth! Why, every boy, whom his mother has taught to read the Scriptures, is perfectly cognizant of this fact, and would, without hesitation, cite it to disprove the position taken by Dr. Butler. How, then, are we to account for this apparent recklessness? Not that he has not capacity to understand so plain a portion of Scripture, for the position he occupies precludes that idea. Not that he would intentionally attempt to mislead

his hearers or his readers, for his character as a clergyman is presumptive evidence against that. It can only be accounted for by an oblivious memory, by which the passage had been wholly obliterated from his mind, the same as a partial obliteration caused him to say that "the rich man, in torment, desired that ABRAHAM might be sent to his brethren on earth," instead of Lazarus, as the Scripture account hath it!

It is with extreme mortification and humiliation that I am compelled thus to speak of Dr. Butler. He belongs to the Protestant Episcopal Church, to which, from my earliest manhood, I have been, and am still, devotedly attached. He is one of the professed guides of the church. How, then, could I be otherwise than mortified and humiliated when I heard from such a source the crudities and absurdities which he has put forth to enlighten a denomination of Christians who boast in their ministry some of the purest and brightest lights of this or any preceding age? The reverend gentleman showed, nay acknowledged, that he had never investigated the subject, and still undertakes to give opinions in regard to it as if it were as familiar to him as "household words."*

Dr. Butler undertakes to comment, in the most disparaging terms, on a communication purporting to come from DANIEL WEBSTER to myself and others through a writing medium. The communication will be found in the Appendix to Judge Edmonds' book on "Spiritualism," with the explanations in regard to the medium and the circumstances under which it was received. I pronounce that communication infinitely beyond the capacity of the medium, vastly beyond the capacity of those present, and far beyond the capacity of Webster himself in his best days on earth, because it contains a profundity and sublimity

* "He that answereth a matter before he heareth it, it is folly and shame unto him."—*Prov.* xviii. 13. "The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness."—*Prov.* xv. 14.

of thought beyond human conception ! And still this sublime communication was characterized by the reverend gentleman, in his discourse as delivered, and after quoting from it, as "miserable twaddle !" I will not attempt to characterize the reverend gentleman's discourse by such language as that, because it is *below my sphere*. But I will say, that it shows a want of capacity to comprehend the sublime truths of that communication that is perfectly astonishing—a communication that exhibits mind that would stand in comparison with his own as "Hyperion to a Satyr."

The concluding advice of the reverend gentleman to his "friends and brethren," is worthy of a passing remark. He said, "I earnestly entreat you, under the persuasion that it is a crime denounced by God, not to allow yourselves either to act as mediums, or to be present where others are professing to act as mediums, or in any way to countenance this dangerous delusion." When I heard this it carried me back to the dark ages, when ignorance and superstition covered the world like a pall ; when the mind of man was enslaved by the dogmatism of priestly usurpation ; when the soul of man—a spark of Divinity itself—was cramped and warped till it became the mere "counterfeit presentment" of that great and benevolent God in whose image man was made. I could not realize that we were now advanced beyond the middle of the nineteenth century, but fancied that the car of Time had rolled back until we were again enveloped in that "blackness of darkness," from which I fondly hoped the world had emerged forever.

A learned, and pious, and aged clergyman of the Protestant Episcopal Church, with a share of "common sense" not common to some of his brethren, once said to me, that he knew nothing of this subject ; but, if he did not investigate it, he would say nothing about it ; for, said he, if it be true, opposition can not stop it, and if it be not true, it will die of itself. Why, then, said he, shall we distract

our people and bring dissensions and divisions into the Church, and by our folly inflict wounds that can never be healed?

The spirit of this advice was the same as that of Gamaliel, a doctor of the law and president of the Sanhedrim, when the Jews were endeavoring to find cause to put Peter and the other Apostles to death. He said, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God." Now these manifestations are either of men or of God. That they are of men, no one having a decent regard for his own reputation will pretend to assert. The day for the cry of imposture and delusion has gone by. That they are of God—that is, according to God's laws—no one can doubt who is familiar with the communications purporting to come from the spirit-world; for they are not only in accordance with God's laws, but are made—as I have abundantly shown—in the same manner that similar manifestations were made, as recorded in the sacred Scriptures. That they are from spirits, both good and evil, is proof of their spiritual source; for the same law that enables the good to communicate, enables the evil to communicate also. It may be asked, if they are from both good and evil spirits, how are we to distinguish the good from the evil? I answer, by the rule laid down in the First Epistle of John iv. 1, 2, 3: "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." If the spirits did not hold intercourse with men, why should this warning be given and this rule be laid down by which to "try" them; which warning and which rule were delivered to

mankind after Christ had gone to his Father, and were designed for all future time?

The following communication, purporting to come from the author of that Epistle, enforces the same doctrine. It was made to a select circle of the most intelligent and intellectual ladies and gentlemen—a circle composed of those described in the communication—and through a medium of the highest character and respectability, the wife of a Methodist clergyman. I took down the communication myself, letter by letter, as it was given through the tippings of the table.

Lo an assembly of wise men from the East and from the West, and the North and the South, lawyers and doctors, judges and governors, and divines, are met to try the spirits. Beloved, ye do well. Ye are instructed from the great Book of Books, even the Book of God, thus to proceed. Beloved, if all spirits were evil, or if all spirits were good, this trial would be useless. By their fruits ye shall know them. Beloved, can the leopard change his spots, or the Ethiopian his skin? When the spirit leaves the earthly form for a spiritual, the spirit is the same, but in a new temple. My little children, ye have the privilege to make that new mansion an abode of happiness or misery. Beloved, ye have been truly instructed that every thought, word, and action, is registered in heaven, even in the house to which ye go. When ye meet the deeds done in the body ye will know them. They will cause you unutterable bliss or unutterable woe. My little children, be instructed by one who loves you. Serve God with singleness of heart. Be a friend to the race for which Jesus died.

JOHN THE BELOVED.

Tried by the above rule who can doubt the character of this spirit? And where, in the whole range of the Old and New Testaments, can be found purer doctrine than that embodied in this communication? I have received communications of the most exalted character, enough to fill volumes; and still Dr. Butler, without investigation and without knowledge, objects to the spiritual source of the communications by reason of their low order. He has not sought information from those who could show to him this high order of communications, and instruct him on the subject; but he has picked up the lowest that have been given to the public, and put them forth as specimens of the productions of the spirit-world. He might as well

descend into the most degraded purlieus of Washington City, and repeat the language and sentiments he got there as specimens of good society, as to repeat this low order of communications as specimens of spiritual intercourse. The truth is, most of those who have received this high order of communications have been unwilling to give them to the world. They have seen the denunciations of others for avowing their faith in "Spiritualism," and they have had no disposition to subject themselves to the same ordeal. But the time is near at hand when no one will hesitate to avow his or her opinions on this subject. "Spiritualism" is making rapid advances in the highest classes of society, and its onward progress will soon render it fashionable, and then no human power can resist it!

Because the communications are both good and evil, and because they are from both good and evil spirits, it is no objection to the position that the manifestations are according to God's law; for the law of communicating governs both, and is established for wise purposes, even though the wisdom of man should not be able fully to comprehend it. It should not excite our distrust or wonder any more than the account that the Lord put a "lying spirit" in the mouth of four hundred prophets in the time of Ahab, to persuade him to go to battle for the purpose of his own destruction. 1 Kings xxii. 23.

If, then, these manifestations are from God, and not from men; in other words, if they are according to God's laws, and made by God's permission, how great is the responsibility of those who undertake to denounce them; who undertake to set a limit to the power of the Almighty; and to proclaim that there is neither the necessity nor the power for further manifestations to elucidate the truths of the Bible—truths about which mankind can not agree, and never will agree, till further light is shed upon them! This responsibility is great here, but it will be greater hereafter. And none will see it and feel it with such crushing weight as the clergy who have denounced it;

who have shut out the light from their people, and caused them to walk in darkness, when the brightness of these manifestations has been shining around them. Let them take heed to themselves. This warning is founded on communications from a high spiritual source. And let them rest assured that, though they may stay for a brief season the mighty torrent of "Spiritualism," which is covering the earth as the waters cover the sea, they will not be able to check it in the world to which they go, but will there be held to an awful accountability! If they had but a small share of practical common sense, they would investigate it, and proclaim it from the pulpit as confirming the truths of the Bible, and as re-affirming the doctrines which Christ taught and practiced. Instead of attempting to resist it they would "take the tide at its flood," and endeavor to "direct the fury of the storm." If they do not, they will find the foundations of their antagonistic creeds washed from under them, and swept away by the resistless tide which is now setting,

" Like to the Pontick sea,
Whose icy current and compulsive course
Ne'er feels retiring ebb."

They may as well attempt to stem the torrent of Niagara, and silence the thunders of the mighty cataract. The day for intimidation has gone by. Those liquid fires, whose terrors have been so long used, have been quenched by the pure waters of truth flowing from the fountain of Love; and their lurid glare is lost in the brilliant light shed by the sun of righteousness which has risen with healing on its wings.

Again, Paul says, Heb. i. 14, speaking of angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" From this it will be seen that, in some way, they are employed in administering to mankind. The mode of administering may be as various as the wants and necessities of man, but nevertheless designed to promote his welfare. But, it may be said

that *angels* thus ministering to man are not disembodied *human* spirits; that they are a distinct creation, and a distinct order of beings from human spirits. Though not positively stated, this position may be inferred from Dr. Butler's discourse. I am aware that some commentators have endeavored to establish this doctrine, but have never been able to find any direct authority for it in, but have inferred it from, the Scriptures. On the contrary, others have endeavored to prove that an angel is the spirit of a just man made perfect. One of the ablest writers amongst the reverend clergy says:

We have no other idea of an angel than that of the spirit of a just man made perfect. The notions that angels were created such; that they existed prior to mankind, and were made a superior race, are rather the intimations of poetry than the teachings of revelation. The Scriptures frequently and forcibly show the existence of angels, but it is nowhere said that such was their state by original creation; nor is any thing written respecting them, which is not consistent with the idea that they are the spirits of just men made perfect, enjoying the immortality proper to their natures, and performing the uses for which they had qualified themselves during their lifetime in the world.

The author adds in a note as follows:

Heb. xii. 23. Man was created in the image and likeness of God. Considered in the primeval state of holiness and wisdom, he was the highest object of the Divine creation. What object of creation can be higher than that which is an image and likeness of the Highest? The Scriptures represent angels to be glorified men; and they frequently speak of them as men. The three angels who appeared to Abraham in the plains of Mamre, are called *men*, Gen. xviii. 2, xix. 5; and the angel with whom Jacob wrestled is called a *man*, xxxii. 24. The angel who appeared to the wife of Manoaah is called the *man of God*, Judges xiii. 6, 10, 11. The angel Gabriel, sent to Daniel, is called the *man Gabriel*, Dan. ix. 21. The angels who were seen by the woman at the Lord's sepulcher, are said to be *two men*, Luke xxiv. 4. The angel whom John was about to worship said, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets," Rev. xxii. 9. And the measure of the wall of the holy city is said to have been "the measure of a man, that is of the angel," Rev. xxi. 17. It has been said, to avoid the force of these facts, that angels only assume the forms of men, to be seen as such; but where in the Scriptures is there any thing said respecting such assumptions? *Saints* are thought to be the proper designation of men in heaven, and not angels. But the Scriptures do not teach us this. *Saints* are holy persons, and these, of course, exist in heaven; but they must, as such, have previously existed in the world. Aaron is called the saint of the Lord Psalm

cvi. 16; and again it is written, "Precious in the sight of the Lord is the death of his saints," cxvi. 15. *Saint* is most properly the designation of a holy man on earth; but *angel* is the name of a holy man in heaven.

Now, whatever Dr. Butler, or any other reverend gentleman, may think of this, one thing is certain, namely, that the angel who communicated with John was nothing more nor less than a disembodied human spirit—one of the old prophets—the spirit of a just man made perfect—for he said, "I am thy fellow-servant, and of thy brethren the prophets." An *angel*, in the original Greek and Hebrew languages, means a *messenger*. Hence, this disembodied human spirit, this spirit of a just man made perfect, is the angel or messenger of God to reveal his will to man. If, then, it was a disembodied human spirit that delivered to John, many years after Christ had ascended, and through him to the world, the most important revelation that God ever made to man, may we not conclude that further revelations may be made, and that all other angels spoken of in the Scriptures are also disembodied human spirits, the spirits of just men made perfect? If this conclusion be correct, then the Scriptures are full of authority for the spiritual intercourse for which we contend. If this be denied, there is still abundant proof in the Scriptures left to fully establish that intercourse.

The belief that departed human spirits revisit the earth, that they attend us, and impress us for our good, and guard us from accident and danger, is as old and as universal as the world. On this subject I can not forbear to give an extract from a letter of a highly intelligent gentleman and classical scholar connected with one of our Southern colleges—a gentleman who had not investigated the subject, but was desirous of information in relation to it:

The abusive and contemptuous manner in which the whole subject is treated by those who, by their own confessions, have not in the smallest degree investigated the matter, is to my mind no evidence of its unreality. And it seems to me that the faith of men of acknowledged ability and high standing in manifestations so extraordinary and unprecedented, can not but have somewhat that is reasonable for its foundation. *Besides, the belief in communica-*

tions of some sort between the dead and the living is as old and universal as the world. And to such universal conviction we confidently appeal in the discussion of other problems of man's nature. Why, then, should we ignore these convictions, when a problem such as the "Spiritualists" put before us is presented?

Amongst the numerous authorities for this belief, I will cite a few.

R. K. CRALLE, the able editor of Calhoun's Works, says:

The opinion that men are acted upon and influenced by spiritual beings, whether called angels, spirits, demons, or devils, is coeval with the earliest records of our race, and coextensive with all human society. There never was a period when it did not prevail, nor a people that did not entertain it. The theological systems of every nation on the globe with which we have any acquaintance give the doctrine a prominent place. The Jewish, Egyptian, Indian, Persian, Chaldean, Grecian, and Roman records attest the fact. The ancient philosophers—men who not only impressed themselves on the age in which they lived, but the traces of whose deep wisdom are not yet entirely effaced—universally admitted and inculcated the doctrine, not excepting even the founders of what are called atheistical sects. Thales, the earliest amongst the Grecian philosophers, according to Cicero, Plutarch, Stobæus, and the Christian philosopher, Athenagoras, taught that the souls of men after death were *spiritual substances*, distinguished into good and evil, and that they acted directly and powerfully on men during their life in this world. The same doctrine was taught by the Egyptian priests before the time of Thales, as we are told by Jamblicus and others; and such was the theory of Pythagoras and Plato, as we learn from Plutarch, Cicero, Psellus, and Fabricius. Zeno and his followers maintained the same doctrine with a clearness and force hardly credible when we consider the age in which they lived.

LUTHER, the great Reformer, maintained fully and openly the doctrine of spiritual intercourse and the guardianship of angels.

PRESIDENT DWIGHT gave full credence to the agency of spirits, and says that

Angels (or spirits) should communicate thoughts, either good or evil, to mankind is originally no more improbable than that we should communicate them to each other. We do this daily and hourly in many ways which are familiar to us by experience, but which were originally unimaginable by ourselves, and probably by any other finite beings. We show our thoughts to each other by words, tones, gestures, silence, hieroglyphics, pictures, letters, and many other things. All these, antecedent to our experience of them, were hidden in absolute darkness from our conception. If all mankind had been born dumb, no man would have entertained a single thought concerning the communications of ideas by *speech*. The conveyance of thoughts by *looks* also, if never experienced by us, would have been necessarily deemed myste-

rious and impossible. Yet very many thoughts are thus conveyed by every person living, and with very great force, and frequently with very great precision. Nay, the countenance often discloses the whole character at once.

Dr. JOHNSON, one of the most enlightened and most celebrated men of his own or of any age, maintained the same belief. He observed:

That the idea of the spirits of the deceased revisiting the scenes on earth, where in the flesh they had either suffered or rejoiced, seems to have been grafted in the human mind by the Creator.

And an able writer adds:

For the obvious salutary purpose of keeping alive in it the belief of a *future state*; the conviction that we are connected with the *spiritual world*; the assurance that the great compound man shall not "all die," but that his better and essential part, that soul which distinguishes him from "the beasts that perish," preserved from the ruin that shatters his material frame still—

"Shall flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds."

If, then, it be allowed that such a notion, for such a reasonable final cause, make a part of man's original constitution, it seems to be a fair inference that this conception would be nourished and supported by occasional allowed appearances of the disembodied shade, or in permitted *impressions* upon the imagination of such appearances; and that this is the actual fact, we have all the evidence that the mind in a proper state of conviction can desire—that is, exercising its reasoning faculty, but sensible at the same time of the narrow limits by which that reason is bounded and the imperfection in which it is enjoyed. We have the concurring accounts of all nations and ages of the world for the authentication of the fact; we have the solemn and dispassionate assertions of the wise and good to corroborate it; we have the records of history and the declarations of Scripture to confirm it.

The following extract from the pen of Bishop POTTER, of Pennsylvania, for whose great talent and exalted piety I entertain the most profound respect, goes to establish the same doctrine:

There is another moral and religious use of Life as manifested in its minutest forms. It shuts us up toward a more spiritual tone of thinking—toward faith in the invisible and supersensual. In respect to whatever lies beyond the cognizance of sense, we are prone now to skepticism, now to superstition. Let us descend by the aid of the microscope down one and another rank of organized beings, receding farther and farther from magnitudes visible to our organs or appreciable to our intellects—and at every step the partition wall between the material and immaterial seems to grow thinner. We are prepared for a transition to a world where matter is not, and spirit-forms,

imperceptible to moral sense, shall throng about us. Time was when all the countless multitudes of microscopic forms, that now animate the waters or float on every breeze, were to man as though they had no being. They were working for him in many ways—supplying food to the fish on which he fed—purifying as well as animating the water he drank—removing from the air he breathed the taint, perhaps, of many a pestilence. Other forms there were, perchance, which penetrating to his lungs or viscera, became the sources of disease and death. Here, then, were innumerable ministers of good or ill about him wherever he went—ever busy for his weal or woe—of whom for ages he knew not, thought not; of whom he thinks but little now because they do not press on his grosser senses. Should not this fact suggest to us how much like truth are the revelations of Scripture, in respect to the good and bad angels that are represented as abroad amongst men—those legions of spirits that are flying as God's ministers of mercy to his heirs of salvation, or as the devil's emissaries in the work of death to souls?

“Think not,” says Milton, “though man were none,
That Heaven would want spectators, God want praise;
Millions of spiritual beings walk the earth
Unseen, both when we wake and when we sleep.”

The Rev. Dr. Nott, the venerable and distinguished President of Union College, maintains the same doctrine. At the recent College Commencement on the Fiftieth Anniversary of his Presidency, in an address to the Alumni of the College, he holds the following language:

In the next Semi-Centennial Anniversary, you, or some of you, may be present, with tremulous voices, tottering steps—as the speaker that now addresses you, regarded with interest—with melancholy interest, as ruins always are. With some it may be so, but the rest of you, where will you be? Where the dead are, and so forgotten! Who now thinks of Smith, of Edwards, and of Maxcy? Tombs have been passed by to-day in yonder cemetery which lines the path that leads into this house—tombs of such as these—and who paused to look at them? *But, though the dead be forgotten by the living, the living will not be forgotten by the dead. The dead may be present, seeing though unseen, sent back to earth on some errand of mercy; or, perhaps, the guardian angels of living ones left behind.*

These are the sentiments of one whose head is silvered o'er by the frosts of more than four-score winters, but whose mental vigor is that of the maturity of manhood—of one pre-eminent throughout the range of science and the arts—of one equally distinguished in the ancient classics and in modern literature—of one whose eloquence in the pulpit has never been surpassed—of one, the example of whose pure and unblemished life has been the star which

has guided many to the haven of eternal rest—of one profoundly versed in the theology of the Bible, as well as in the theology of Nature—of one who maintains that science and religion are not at war, though by many modern divines falsely supposed to be—of one who seeks truth wherever it is to be found, and proclaims to the world that “Truth is no less truth when taught by the sunbeams above, or the fossiliferous rocks below, than when inscribed on parchment or chiseled in marble”—and, above all, of one more deeply read in the Bible, and in all that relates to the never-ending future of man, than any whose age and experience, and whose talent and study have not equaled his own. And yet it is in opposition to such opinions from such a source that we find these modern sciolists of the pulpit arrayed !

It would seem unnecessary to add to the above authorities ; but I can not omit to refer to the Rev. JOHN WESLEY, the founder of Methodism, who was familiar with “Spiritual Manifestations” in his day, and fully maintained the doctrine of spiritual intercourse. The following extract from his sermon on Heb. i. 14, “*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?*” shows his views of their mode of ministering—which mode, after the lapse of nearly a century, is fully confirmed by these modern “Spiritual Manifestations.” He says :

May they not also minister to us with respect to our bodies in a thousand ways, which we do not understand ? They may prevent our falling into many dangers which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls ? And it is well if we did not impute that preservation to chance, or to our own wisdom or strength. No so : God, perhaps, gave his angels charge over us, and in their hands they bore us up. Indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel’s preservation in the lion’s den. But himself ascribes it to the true cause : “My God hath sent his angel, and hath shut the mouths of the lions.”—*Dan. vi. 22.*

When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an

angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested, either to the sick person, or some one attending upon him, by which he is entirely cured.

It seems, what are usually called divine dreams, may be frequently ascribed to angels. We have a remarkable instance of this kind related by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an emperor: I mean Marcus Antoninus. "In his meditations, he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal." And why may we not suppose that God gave him this notice by the ministry of an angel?

And how often does God deliver us from evil men by the ministry of his angels? overturning whatever their rage, or malice, or subtilty had plotted against us? These are about their bed, and about their path, and privy to all their dark designs; and many of them undoubtedly they brought to naught by means of that we think not of. Sometimes they are just ripe for execution; and this they can do by a thousand means that we are not aware of. They can check them in their mad career by bereaving them of courage or strength; by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden things of darkness, and show us the traps that are laid for our feet. In these and various other ways, they hew the snares of the ungodly in pieces.

Mr. Wesley's views were also adopted and ably sustained by the pious Mrs. Mary Fletcher, widow of the Rev. John Fletcher. Any one interested in this subject would be instructed and enlightened by a perusal of her views as contained in her *Life* by Henry Moore.

In this connection, too, and in confirmation of all I have said, I refer with pleasure to the views of a lady distinguished alike for her piety and literature, "*On the Ministration of Departed Spirits in this World.*" I mean Mrs. HARRIET BEECHER STOWE. (See APPENDIX B.)

I also add an extract from a discourse preached by the Rev. J. B. FERGUSON, of Nashville, Tenn. Mr. Ferguson is a minister of an orthodox church. Notwithstanding this frank avowal of his belief in "Spiritualism," his congregation, with great unanimity, retained him as their pastor. (See APPENDIX C.)

It appears, then, that this was the belief of the ancient world before the time of Christ, and has been the belief of all Christian denominations since. We are taught it in

the nursery ; we are taught it in the churches ; our hymn-books are full of it ; and our voices ascend in anthems of praise to the great Giver of all good for this manifestation of his goodness to the children of men. Nay, the inspirations of the poet everywhere teach it to us. Take the following from Young's "Night Thoughts:—"

Smitten friends

Are angels sent on errands full of love ;
 For us they languish, and for us they die :
 And shall they languish, shall they die in vain ?
 Ungrateful, shall we grieve their hovering shades
 Which wait the revolution in our hearts ?
 Shall we disdain their silent, soft address—
 Their posthumous advice, and pious prayer ?
 Senseless as herds that graze their hallow'd graves,
 Tread under foot their agonies and groans ;
 Frustrate their anguish, and destroy their deaths ?
 * * * * * * *

A good man, and an angel ! these between,
 How thin the barrier ! What divides their fate ?
 Perhaps a moment, or perhaps a year ;
 Or, if an age, it is a moment still.

Read, also, the lovely and elevating sentiments of the pure and gifted Mrs. HEMANS, which seem to be a foretaste of the angelic communications which have been received from her in the spirit-world :

Hast thou been told that from the viewless bourne,
 The dark way never hath allow'd return ?
 That all which tears can move with life is fled—
 That earthly love is powerless on the dead ?
 Believe it not. * * * *
 * * * * Before me there,
 He, the departed, stood ! Ay, face to face,
 So near, yet how far ! his form, his mien,
 Gave to remembrance back each burning trace.

And never till these "Spiritual Manifestations" were presented have we found men bold enough to deny the faith of their fathers, the belief of their churches, and the universal belief of the Christian world. But even now their number is comparatively few ; and the time is not distant when even those few will confess in sorrow and in

shame the folly of their denunciations. The time will come "when Christianity, which, like the Prodigal son, has for centuries wandered from its Father's house, and fed on husks which the swine refused, will again return to its Father's mansion. For fifteen hundred years and more it made the distance between itself and the Father's house greater and greater. Since that time it has been going back—been seeking its Father's house; and we hope that soon, very soon, the Church will again occupy the stand which Christ Himself ascribed to it, and be able to progress from that point. Spirituality is the last and greatest step that has been made;" and when it shall be received and acknowledged by the Church and the world, then will have come the consummation of the Christian's hopes; then will have arrived "The Golden Age" of the poet:

When the glad slave shall lay down
His broken chain—the tyrant lord his crown—
The priest his book—the conqueror his wreath :—
When, from the lips of truth, one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries;
Then shall the reign of mind commence on earth;
And, starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.

Perhaps we ought not to be surprised at these denunciations and persecutions from all quarters, "Turk as well as Christian." It is no more than what has been handed down to us in the history of the world. And were it not that we are so far advanced in the nineteenth century, and have seen such rapid progress in science and the arts, we should not wonder at them at all. Galileo was persecuted by the Church till he was compelled to renounce the theory that the earth revolved on its axis, although, as he said, it would continue to turn round notwithstanding. Columbus was ridiculed for his notions of the existence of a Western Continent; and still the New World was discovered. The art of printing was denounced as the work of the devil, and from what we have seen of its operations

in these latter days, we are not surprised that such a belief should have prevailed to a greater or less extent ; although, properly conducted, the press would be all that it has been described by an elegant writer : “ By the powerful energies of the press information is diffused on every side, and the world has become a vast whispering gallery, and the echoing notes of the human intellect now vibrate through its eternal dome.” Fulton was ridiculed beyond measure in his first attempt to navigate the Hudson by steam ; and now steam navigation has spread throughout the world ; and if it could be withdrawn commerce would be almost annihilated. The locomotive, too, for its tardy movements was also ridiculed and denounced on its first introduction ; and now it has attained a “ velocity that scarcely lags behind the celerity of thought ! ” The electric telegraph was received with as much distrust and doubt as “ Spiritualism ” at the present day. And if Professor Morse had been a man of large means, and had had some good friends desirous of getting possession of his property, they would have either got out a commission of lunacy for him, or, like the case of a certain Spiritualist, would have hurried him off to a lunatic asylum without a commission ! Fortunately, at that time, the learned professor, like most of the Spiritualists of the present day, was not burdened with a superabundance of this world’s goods, and was, therefore, left to perfect his invention, by which he has been enabled to “ conquer time and space.” When Harvey discovered the circulation of the blood, he was denounced and ridiculed as other great pioneers in art and science had been before him. The same might be said of Mesmer, Gall, and Spurzheim, who have shed so much light on phrenology and other kindred subjects. The following article from the *Scottish Review*, headed “ Blind Bigotry,” sums up the whole matter far better than any thing I can say ; I therefore introduce it :

The establishment of the Royal Society was opposed because it was asserted that “ experimental philosophy was subversive of the Christian faith,” and

the readers of D'Israeli will remember the telescope and microscope were stigmatized as "atheistical inventions which perverted our organ of sight, and made every thing appear in a false light." What ridicule and incredulity, what persevering opposition, greeted Jenner when he commenced the practice of vaccination! So late as 1806 the Anti-Vaccination Society denounced the discovery as "the cruel, despotic tyranny of forcing cow-pox misery on the innocent babes of the poor—a gross violation of religion, morality, law, and humanity." Learned men gravely printed statements that vaccinated children became "ox-faced," that abscesses broke out to "indicate sprouting horns," that the countenance was gradually "transmuted into the visage of a cow, the voice into the bellowing of bulls"—that the character underwent "strange mutations from quadrupedan sympathy." The influence of religion was called in to strengthen the prejudices of ignorance, and the operation was denounced from the pulpit as "diabolical," as a "tempting of God's providence, and therefore a heinous crime," as "an invention of Satan," a "daring and profane violation of our holy religion," a "wresting out of the hands of the Almighty the divine dispensation of providence, and its abettors were charged with sorcery and atheism." When fanners were first introduced to assist in winnowing corn from the chaff by producing artificial currents of air, it was argued that "winds were raised by God alone, and it was irreligious in man to attempt to raise wind for himself and by efforts of his own." One Scottish clergyman actually refused the holy communion to those of his parishioners who thus irreverently raised the "devil's wind." Few of the readers of "Old Mortality" will forget honest Mause Headrigg's indignation when it was proposed that her "son Cuddie should work in the barn wi' a new-fangled machine forighting the corn frae the chaff, thus impiously thwarting the will of Divine Providence, by raising wind for your leddyship's ain particular use by human art, instead of soliciting it by prayer, or waiting patiently for whatever dispensation of wind Providence was pleased to send upon the sheeling hill." A route has just been successfully opened by Panama between the Atlantic and Pacific. In 1588 a priest named Acosta wrote respecting a proposal then made for this very undertaking, that it was his opinion that "human power should not be allowed to cut through the strong and impenetrable bounds which God has put between the two oceans, of mountains and iron rocks, which can stand the fury of the raging seas. And, if it were possible, it would appear to me very just that we should fear the vengeance of Heaven for attempting to improve that which the Creator in His almighty will and providence has ordained from the creation of the world." When forks were first introduced into England, some preachers denounced their use "as an insult on Providence, not to touch our meat with our fingers." Many worthy people had great scruples about the emancipation of the negroes, because they were the descendants of Ham, on whom the curse of perpetual slavery had been pronounced. Many others plead against the measure for the emancipation of the Jews, that the bill is a direct attempt to controvert the will and word of God, and to revoke his sentence on the chosen but rebellious people.

These are specimens of the ignorance, bigotry, supersti-

tion, ridicule, folly, denunciation, and persecution, which have characterized past ages, and the darkness of which even the light of the present age has not yet been able fully to dispel. In addition to the ridicule and denunciation which "Spiritualism" has received from the Pulpit and the Press, gentlemen of high civil positions have not deemed it beneath their dignity to unite in this modern crusade. They have even gone out of their way to attack it, notwithstanding they had the authority of names as elevated and as responsible as their own for the truth of the manifestations. The facts, on such testimony, they could not doubt, and, whether spiritual or philosophical, were equally deserving their candid consideration. But they had not the moral courage to investigate the subject, and preferred to float with, rather than stem, the current of public prejudice and ecclesiastical bigotry. I could refer to several of this class of denunciators; but I will on this occasion only allude to one, namely, the Hon. JAMES SHIELDS, of the United States Senate. My views in regard to the course of this gentleman will more fully appear in APPENDIX D.

To account for these extraordinary phenomena, theories in rapid succession have been introduced, and have been as rapidly exploded, *e. g.*, the toe and knee-joint theory of the Buffalo doctors; the galvanic battery of Professor Anderson; the "nervous principle" of the author of "To Daimonion;" the "vital electricity" of the facetious author of "The Rappers;" the machinery of Professor Page, concealed about the person of the medium, and working under the protection of the drapery of her dress, so "that a very distinct motion of the dress was visible about the right *hypogastric* region." This learned professor very gravely concludes that the "*rapping*" can not be produced in "Bloomer costume," or "be performed by men, or in male attire." Now every one familiar with these manifestations knows that the "rapping" is produced through men and boys, as mediums, in male attire, as well as through females in the ordinary dress of the sex. And yet a gentle-

man with pretensions to science, after two visits only to a rapping medium, comes to this sage conclusion! Next comes the theory of Professor Faraday of world-renowned fame, that the moving of the table is by the unconscious force of the medium, when there are thousands of witnesses to the fact of the movement of tables, where neither a medium nor any other person was near them! The theory of Dr. Rogers is even more marvelous than the spiritual theory itself. It is very difficult to gather from his work what his real theory is; and lest I might misapprehend it, I quote from one of his coadjutors as follows:

Mr. Rogers credits the existence of a newly-discovered *physical* agent, "distinct from electricity, but closely allied with animal magnetism," and which is identical with the od or odylie force of Baron Reichenbach. This force can be traced in two distinct forms of operation; one is totally independent of a presiding intelligence—the other exhibits the phenomena of intelligence ruling and guiding it. It thus becomes prevision—intelligent clairvoyance—acts at a distance *through* matter and space, and thus produces all the phenomena that have been attributed to direct spiritual agency.

This theory is founded principally on the case of Angélique Cottin, which is cited from thirty to forty times in some twenty-two chapters of the book. The facts in this case turn out to be no facts at all, according to the report of the commission appointed to investigate them by the French Academy of Sciences, of which M. ARAGO was President. The report concludes as follows:

After having weighed all these circumstances, the Commission is of opinion that the communications transmitted to the Academy on the subject of Mdlle. Angélique Cottin ought to be considered as not having happened.

The Rev. Charles Beecher says that the argument of Dr. Rogers "is precisely the argument of avowed Materialists"—that it belongs to the same school with Priestley, Cooper, and others, and adds: "Nor could the disciples of the latter school in any way more effectually promote their ends than by a republication of Dr. Rogers' book, condensed, with Dr. Cooper's tracts on Materialism appended." Thus it will be seen that this theory leads directly to Materialism, to the undermining and subversion

of the very foundations of Christianity. And yet I have known reverend gentlemen, in their zeal against "Spiritualism," take Dr. Rogers' book as a sort of *vade mecum*, and exhibit it to overthrow "Spiritualism," whilst, at the same time, it was sapping the very foundation of the religion they professed. The following lucid exposition of his theory is from Dr. Rogers himself, as reported in a Boston paper :

He said that he thought the revelations were not spiritual, but a cerebral automatic movement, depending for its development upon the idiosyncratic temperament of each individual, inspired through the spinal centers by a mundane process of electrized vitality, acting upon every molecule of the system !

Dr. Dodds explains the "Spiritual Manifestations" on the principles of what he calls the voluntary and involuntary powers of the mind ; but with great frankness says, that if certain facts are true, "*then I must candidly confess that I have no philosophy to reach the case.*" Now the class of facts to which he alludes is within my own knowledge, and the knowledge of hundreds, nay, thousands, of those who have had ample opportunity to investigate the subject.

Most of those who maintain the above theories discard electricity and magnetism as the agents to produce the manifestations ; whilst others still contend for that agency as the only means of accounting for them. As long as this idea prevailed, the movement of tables was the principal amusement at all large and fashionable parties. But this amusement ceased as soon as it was contended that these agents did not enter into those physical manifestations, but that they were from a spiritual source. That they are not produced by electricity or magnetism, is evident to every one conversant with those elements. These, or some other natural laws, may be the medium by which the manifestations are made, but there must be an *intelligence* to direct the force thus applied, which can only be accounted for on the spiritual theory ; and more especially when *intelligent* communications are received through the rappings or tippings of the table. These communications

do not come from the mind of the medium nor from the mind of any one present, for they are frequently in answer to *mental* questions, the answers to which are neither known to the medium nor to the interrogator, but their truth is ascertained afterward. These natural laws may be the means of conveying this intelligence to us, but they can not *make* it. By way of illustration, a friend in New York wishes to communicate with me at Washington through the electric telegraph. He writes his communication—hands it to the operator—the electric fluid brings it to me. Electricity, therefore, is the medium of communication. But does electricity *make* the communication? Certainly not; that can only come from mind—in this instance the mind of my friend in New York. What, then, is the source of this *intelligence*? I answer it is *mind*. What are the sources of mind? They are two—mind *in* the body, and mind *out* of the body. If, then, it can be shown that these intelligent communications are not from mind in the body, they must, of course, come from mind out of the body—in other words, from a spiritual source. This is a perfect syllogism, and the conclusion from the premises can not be resisted. That they do not come from mind in the body is evident to every one familiar with the subject, and from the fact that communications are often received infinitely above the capacity of the medium, and vastly beyond the capacity of any one present or absent, because they are above human thought! But it is often said, that in due time there will be some natural law discovered which will account for the manifestations. I answer, there is no natural law, discovered or undiscovered, that can *make* intelligence. The time may come when we shall better understand how those laws are the medium of conveying that intelligence to us; but the time will *never* come when any natural law, developed or undeveloped, can *make* intelligence. The source of this intelligence, therefore, is from mind out of the body; in other words, from a spiritual source. Mesmerism, Clairvoyance, and

Psychology are all "Spiritual Manifestations." They show the operation of a spirit in the body upon another spirit in the body; in other words, the operation of mind upon mind, and the power of the spirit to leave the body and again return to its fleshly tabernacle.

"Mind's command o'er mind,
Spirit's o'er spirit, is the clear effect
And natural action of an inward gift,
Given of God, whereby the incarnate soul
Hath power to pass free out of earth and death
To immortality and Heaven, and mate
With beings of a kind, condition, lot,
All diverse from its own."

If, then, the psychologist, being more positive, can operate on one more negative, so as to influence and control his action, how much more can a spirit out of the body, who has "shuffled off this mortal coil," operate on a spirit in the body?

In every instance where science has attempted to explain these extraordinary phenomena it has signally failed. And although scientific men and scientific bodies have been invited, nay challenged, to investigate them, they have pusillanimously and ignobly shrunk from the task. They have not been backward to unite in the denunciations of them, but they have been extremely cautious how they investigated them, lest conviction should follow investigation. Not long since, the attention of the American Scientific Association, then sitting at the Smithsonian Institution, in the city of Washington, was invited to this subject. That learned body was cautioned by a learned professor of that institution not to meddle with it, and on his motion the subject was laid on the table—yes, laid on the table on the motion of a professor of an institution intended by its liberal founder "for the increase and diffusion of knowledge among men!" And this was the mode by which knowledge on this important subject was to be increased and diffused! How mortifying, how humiliating, in this progressive age, to see bigotry and science going

hand in hand to prevent the spread of that light which these extraordinary manifestations are destined to shed upon the world!

There has not been a single instance where scientific men have thoroughly investigated this subject, that they have not come to the conclusion that these manifestations establish beyond question or cavil the fact of spiritual intercourse. In this connection it gives me pleasure to mention the names of Professor HARE, of Philadelphia, and Major G. W. RAINES, of the U. S. A. The former ranks amongst the most eminent of men of science, and the latter a graduate, and for a time assistant professor at the Military Academy at West Point, is distinguished as one of the most accomplished electricians of the age. These gentlemen, with strong and decided prepossessions against the spiritual source of the manifestations, commenced their investigations, and, against their preconceived opinions, were drawn, step by step, to the irresistible conclusion that disembodied human spirits do communicate with men. Here is an example worthy to be imitated by those votaries of science who have not the moral courage to be the bold and worthy pioneers in such a cause, but who may, perhaps, summon sufficient resolution to follow the lead of these undaunted champions of truth and philosophic investigation.

I have proven, beyond doubt or cavil, that the belief is as old and as universal as the world, and that it is, and always has been, the belief of all Christian denominations that the spirits of the departed do revisit the earth—that they attend us and impress for our good. If we believe this, and if all Christendom believes it, then, I ask, what is the objection to believing that there is now a mode discovered by which departed spirits may communicate more directly with us? None in the world, provided the facts justify that belief. If the communication by impression is for our good, then certainly a direct communication is still more for our good. There is nothing in it unreasonable or

unphilosophical. If we receive the former, our reason tells us we must receive the latter. If we reject the latter, our reason also tells us we must reject the former. Do the facts, then, justify the belief? I could give the evidence of thousands to prove my position, and whose testimony would present phenomena even more astounding than any I have seen. I intend, however, to confine myself to manifestations I have witnessed, knowing them to be amply sufficient to establish my position—thus relying upon my own personal observation and experience as equally satisfactory to myself, and probably more satisfactory to others.

Of *impressions* which we receive, every one's own individual experience will bear me out in what I say. How often has it happened to almost every body that he or she has been impressed to do or not to do, to go or not to go, and by obeying that impression has been saved from accident or danger? I could cite abundant authorities in proof of this, but I will only relate one instance in regard to myself. I was on board the war-steamer Princeton, in the Potomac River, in the year 1844, when the dreadful disaster occurred by the bursting of the "big gun," which sacrificed the lives of several of our most distinguished citizens. A large party of ladies and gentlemen had been invited by Com. Stockton, the distinguished commander of the Princeton, to take a trip down the Potomac to witness the movements of the steamer, as well as the firing of the gun called the "Peace-maker," a gun of wrought iron, of immense weight and caliber. I had under my charge two ladies. It was announced that the gun would fire three times. When they were preparing for the first fire, I took my position at the breech of the gun. The vessel being in motion, the smoke, after firing, was immediately left behind, and in my position I could take the range of the shot of immense weight as it gracefully bounded over the water. I took this position at each fire. After dinner I went with the ladies on deck at the stern of the vessel, and soon discovered the gun was again being loaded. I

immediately went to the gun at the bow of the vessel, and learning that the commodore, and the President and his cabinet, and other gentlemen were momentarily expected up to witness the last fire, I determined to remain, and took my position as before. I waited a minute or two, and was suddenly impressed to leave the gun—why, I could not tell; I had no fear of the gun, for I supposed a wrought-iron gun could not burst. Yet, by an irresistible impulse, I was compelled to leave the gun. I went to the stern of the vessel, and was told the ladies had just gone below. I went down into the cabin, and immediately heard the report of the gun; and in a moment came the news that two members of the cabinet and three other distinguished gentlemen had been instantly killed by the bursting of the gun. I rushed on deck, saw the lifeless and mangled bodies, and found that the gun had burst at the very spot where I had stood at the three former fires, and where, if I had remained at the fourth fire, I should have been perfectly demolished! Here was a *spiritual impression* which I could not resist, and by obeying which my life was saved. It is not for me to say why my life was saved and others sacrificed. We can not fathom the mysterious ways of Providence, but we can derive benefit from the manifestations thus placed before us.

Here is a signal case of *impression*. I will now show that the manifestations justify the belief in direct communications:

First, Physical Manifestations, such as the moving of Tables and other ponderable Bodies. For this class, see APPENDIX E. Here were tables moved without any one touching them or being near them; the table was raised wholly from the floor with a great weight upon it; it was riveted, as it were, to the floor, so that it resisted the efforts of four persons to raise it till the top gave way, and then, by permission of the spirits, was raised by myself alone without difficulty; bells were rung and made to chime in with the beating of time to a march; the guitar

was played by an invisible hand, as by the most accomplished performer; deep indentations were made by the tip end of the handle of a bell (being pointed with brass) in hard cherry wood, which could only be done by a power that could thus wield the bell, and by an intelligence to direct that power; the bell and a hand were impressed on various parts of the person; finally, a sentence was written purporting to come from JOHN C. CALHOUN, which his most intimate friends testify is the perfect handwriting, or a perfect *fac simile* of the handwriting of Calhoun. All these manifestations were made by an invisible power and intelligence, the room being well lighted, and where there was an utter impossibility for the interposition or agency of any human power. Dr. Dods upon his theory might undertake to say that the persons who relate these things were psychologized, and supposed they saw them, when in truth they were deluded. If they were in a psychological state, and merely imagined these things to exist, when they come out of that state these imaginary facts would vanish with the delusion that produced them. But it so happens that the indentations in the table are still to be seen, and the handwriting is still preserved, and in my possession, and has been shown to hundreds of persons. Dr. Dods, then, has "no philosophy to reach the case," to use his own language, and must become a Spiritualist. There are thousands of similar facts, and many vastly more astounding than those above related.

In the month of June last I attended a select circle in the city of New-York, composed of the very *élite* of the city. The room was darkened, and an accordion placed under the table by direction of the spirits. The circle sang several beautiful airs, and the accordion played the accompaniment as perfectly as the most skillful performer could have done. "Sweet Home" was then played on the accordion by an invisible hand, without voices accompanying it, in a style as beautiful and exquisite as I ever heard it in my life. All the members of the circle felt the

impressions of hands upon their persons ; some had their handkerchiefs taken from their pockets, and afterward returned to them ; one gentleman had letters taken from his pocket, and one by one returned to him ; I felt a hand on different parts of my person, and then it passed over my face, so that I distinctly felt the fingers ; my eye-glass was taken from one pocket and transferred to another, together with various other manifestations unnecessary here to repeat ; and made, too, whilst the members of the circle joined hands as they had been previously directed.

On another evening the same circle met. They had previously been directed to bring three guitars. I was directed through the rappings to place the guitars under the table, the room having been darkened as before. They commenced tuning the guitars, which, it was perceived, were badly out of tune. I remarked it was a pity they were so out of tune, but if the spirits could tune them the manifestation would be still better. I could hear the keys turned and the strings touched as plainly as I ever heard such an instrument tuned. In a little time the alphabet was called for, and it was rapped out, "You will perceive they are in tune ;" and they were in perfect tune. The circle were then directed to chant the Lord's Prayer, which they did, the guitars playing the accompaniment. In like manner they were directed to sing "Old Hundred," which they did, with the same accompaniment. They then sang several fashionable airs accompanied by the guitars, as perfectly and as exquisitely as I ever heard them at the most celebrated concerts. They were then directed to sing "Hail Columbia." They commenced singing ; one of the guitars came out from under the table, moved by an invisible power, and as it passed over the circle, beat time on the head of each one with the body of the guitar as it passed, whilst the strings were playing the air above ! It then returned under the table as before. During most of these performances one of the guitars, which had been, by invisible hands, placed between my feet and rested on my

knee, was played at intervals until it was finally removed from me.

One of the guitars then played successively "Old Dan Tucker," "Uncle Ned," and "Lilly Dale" most exquisitely. A gentleman sang the air to each. The guitar then struck up what is known as the "Shaker Song" in Ethiopian minstrelsy; and when that was finished, the alphabet was called for, and it was rapped out, "My name is Luke West, formerly of Christy's Minstrels." One gentleman remarked that he believed there was a performer by that name at Christy's, but was not certain. The next day I caused inquiry to be made, and was informed there had been a performer by the name of "Luke West," but that he had died within a week, on a recent tour to Boston! Now let skeptics account for this manifestation. Here was a person unknown to any of the circle—no such performance was anticipated—and still his disembodied spirit manifests itself both by the music and the name in a manner that leaves no room for doubt, and which perfectly identifies the spirit! I might multiply these physical manifestations to any extent. But I feel that I have said enough under this head.

Secondly. Rapping and tipping Mediums. These manifestations are sometimes objected to as low and undignified. It should be recollected that by this means the great mass of mankind are more easily reached than by any other. They require something that appeals to the physical senses, and vastly more persons are convinced by the rappings and tippings than by any other mode. If, then, these manifestations are designed for the benefit of mankind, the means are adapted to the end by the various phases in which they are presented. Let any one look at some of the communications through these mediums, and ponder on the purity and sublimity of sentiment, and he will no longer entertain the idea of a want of dignity in the mode of communication. In another connection I gave one from "John the Beloved." I now insert one from John How-

ard, the great English philanthropist. It was received through the same medium, and by the same circle, composed of some of the highest judicial functionaries, and of ladies and gentlemen of the highest literary and scientific attainments. It is as follows:

My mission, both in my physical and spiritual form, has ever been, and still is, to ameliorate the condition of the human race. I have penetrated the darkest abode of vice in every clime, and dropt the seed which sprung up to reform and repentance. I have visited the cell of the maniac, and calmed the troubled spirit, and led forth the sparkling gem to glow and expand in the sunlight of freedom—to attract and be attracted. I have looked upon the poor slave in his chains and degradation. I have inspired his sinking soul with hope, and taught to revile not when reviled, but to look forward to that great day when color shall be lost in brilliancy.

I have sit in the councils with the framers of human laws. I have expanded their views and softened the rigor of their spirit, and infused into their souls the spirit of liberty. My zeal will never flag, neither will my spirit weary or my labor cease, until angels shall look down from their bright abode upon this darkened sphere, and behold reflected, as from the face of a polished mirror, the image of the Most High from every heart of every son of man.

JOHN HOWARD.

It will be perceived that the style and sentiment of this communication are perfectly characteristic of the one from whom it purports to come. When the communication was read over, the spirit directed the words, “to attract and be attracted,” to be annexed as the close of the sentence where they now stand, instead of the commencement of the next paragraph, as I had taken them down. The propriety of the correction will be at once seen. I then inquired if the spirit wished to change the words “dropt” and “sit” into more modern form and tense, and was answered, No. It will be seen that these words are used as they were commonly used in his day. I mention these things merely as significant of the intelligence which directed the communication. In communications purporting to come from Calhoun, he has frequently directed a word to be changed, and even the punctuation to be altered, to make the sentence more complete. This, too, is perfectly characteristic of him. I might add many more communications through

the rapping and tipping mediums, of the same exalted character. But let these suffice.

Thirdly. Drawing Mediums. This is an extraordinary phase of the manifestations. I have seen drawings of the most exquisite style and finish, made by persons entirely unacquainted with drawing, and with a delicacy of touch and shading beyond any thing that can be done by the most distinguished artists. These drawings are made with a single pencil—the hand of the medium is involuntarily moved, and in an incredibly short space of time the drawing is finished. They purport to be drawings of leaves, vines, fruits, and flowers of the spheres. Suffice it to say, they are unlike any thing on earth, and no botanist has ever been able to classify them. I have heard the most distinguished artists in Washington, who have seen the mediums in the act of drawing, say, that what would take the medium one hour to draw, would take them a whole day to copy, and they could not even then begin to come up to the original—and whilst the medium uses but a single pencil, they would have to use the whole range of pencils!

Fourthly. Writing Mediums. Under this head, this book itself is a most prominent example. Were not this sufficient, I might introduce communications written through the same medium, of the most exalted character, enough to fill a volume. I can not forbear, however, to insert one from an old friend whom I introduced to the knowledge of, and who became a believer in, "Spiritualism," and who has since gone to his spirit-home. He was a man of the highest order of intellect, and in this communication, amongst many others I have received from him, he gives his views of the Divinity of Christ:

"Twin Being, God with Man,
Whose double nature indicates in Heaven
The natural and the spiritual."

Age after age, and century after century have rolled into that boundless sea of eternity since the bright and glorious Taper was lighted upon the shores

of the dark midnight of Earth. The man came who was to be unto eternity a bright and shining star glistening in the Heavens, yet visible ever as one of the gems of the Earth.

Mankind may mock at the lowly one who was nailed upon the cross, but surely they know not what they do.

The human mind requireth some high point after which to strive and obtain. This must be an earthly object for the earthly part—an high and spiritual object for the spiritual part.

The Man of God, called Christ Jesus, was, and still is, this Ideal. He was of Earth, yet of Heaven—he was of Man, yet of God.

He was the model after which man could pattern, and why is this miraculous? Did ye understand the laws of your being, this miracle would be as simple as the production of the most deformed object termed man.

The Angel of the Lord appeared unto Mary his mother, who came forth as the child of Joseph, yet as the child of God.

Within the spirit of the mother the angelic Ideal was formed, and from this Ideal the child grew, strengthened, and came forth to be the Ideal Angel upon Earth.

Herein we have the beginning of the great Ideal Man. And this Ideal must in Man be highest of his high conceptions, else must he raise his eyes still farther and still higher toward the Great Fountain whence all Ideals come.

God hath proven his love for man in this great safeguard unto his existence more than in any other one thing—this is, in establishing within the mind an Ideal which every man must seek to obtain, and in *the seeking* elevate himself toward the ever-receding point which, when at last obtained, is upon the right hand of the Father, and in his glorious presence blessed.

See, oh, friend, the majestic beauty of this arrangement, created to seek, and in seeking blessed. Oh, how good and how lovely is the Great Father!

Man separates the Ideal from the man Christ, and as a consequence, the earth being earthy, the great and good production dwindles, as doth the lovely rose, into the dead dry dust.

Do thou seek high. Pause only when thou hast attained the starry crown of Ideal perfection, and dost wear it in the regions of celestial essence.

Around thee will circle the radiant light emanating from Deity, and reflected from thy crown unto the boundary of the universe. Every angelic spirit will know thee; every bud, blossom, and flower will hail thee as the one who sought the high and the holy spheres of heaven.

Oh, friend, it is a blessed thing to seek highly.

It is a blessed thing to strive to do God's will as thou dost feel it revealed within thy own spirit-sanctuary.

Oh, take heed lest thou stumble; follow no light save God's within thy spirit revealed.

Love—gentle incense—heavenly dew—hath no affinity for the dark desires and fierce hatreds of erring man.

Neither hath the high and pure spiritual Ideal any affinity for the low and groveling opposite.

Seek to obtain a grand elevation of thought, for as thou dost plant on earth

so wilt thou seek in heaven the fruits of thy labor. Ay, seek, seek, and ye shall find within God's eternal presence the consummation of your perfected hopes.

There is no thought on earth that hath not form in heaven. There is not a seed, however small, that is not eternal. The condensation of light within the germ which is brought forth to view in the outward by the light without, taking upon itself the form of new-born life, this quiet essence is an emanation of that purity surrounding the great I AM, and from which himself enjoyeth.

The sweetness of the lovely flower coming unto you is but an effluence of this light divine which emanateth from the Great Fountain from which all nature drinketh and in which Jehovah dwelleth.

Oh, man! why love the form? that which it represents is sweeter far than its dense expression, pictured in dust, and with dust in scent 'tis mingled.

The great I AM, the all of essensic purity, hath never in the fleshy mind of man assumed the form of an ideal.

Forever above and beyond—forever sought—forever found that none may e'er despond—yet never, never bound.

Boundless, infinite Jehovah! All nature heaves her breast at thought of thee, oh, most high and loving Father.

Trust thy God, and ever unto him submit; patiently under his rod be chastened.

He loveth and will ever protect the faithful.

Friend, such is my love; I would fain stay thee, as thou didst strive to strengthen me when I chafed against a cold and bitter earth. May God bless thee and thine, and may around thee shine emblems of eternal day—scintillations of the ray of God's bright face.

Oh, mayest thou ever live, and unto the troubled give joy such as unto me—so kindly—so free—thou didst give.

God bless thee too, my friend, and unto thy life send virtuous plenty; that thou mayest ever write, the darkness into light, and always fill the empty with joy serene.*

Such, my love, 'tis from above—and from such love hatred must move—as all at God's command.

I give you joy in the glorious dawn which hath followed the darkened, midnight hour.

Farewell, farewell! Yet will we ever meet, and in communion sweet, our joy we'll tell.

R.

Before I leave this class of mediums, I will give a specimen of poetry which is worthy to be ranked with Key's "Star Spangled Banner," Drake's "American Flag," or Campbell's "Hohenlinden." It was written through spiritual influence by MARY JANE CUNNINGHAM, of Washington

* This refers to the medium, Mr. Linton, through whom this and former communications came.

city, fourteen years of age, and who had never attempted to write poetry, and had no peculiar taste for it. It is as follows :

OUR NATIONAL ENSIGN.

Flag of the planet gems !
 Whose sapphire-circled diadems
 Stud ev'ry sea, and shore, and sky—
 Oh ! can thy children gaze
 Upon thy silver blaze,
 Nor kindle at thy rays,
 Which led the brave of old to die ?
 Thou banner ! beautiful and grand,
 Float thou forever o'er our land !

Flag of the stripes of fire !
 Long as the bard his lofty lyre
 Can strike, thou shalt inspire our song—
 We'll sing thee 'round the hearth,
 We'll sing thee on strange earth,
 We'll sing thee when we forth
 To battle go, with clarion tongue !
 Flag of the free and brave in blood,
 For aye be thou the blest of God !

Flag of the bird of Jove !
 Who left his home, the clouds above,
 To point the hero's lightning path—
 Around thee will we stand,
 With glitt'ring sword in hand,
 And swear to guard the land
 Which quell'd the British lion's wrath ;
 Flag of the West ! be thou unfurled,
 Till the last trump arouse the world !

Flag of two ocean shores !
 Whose everlasting thunder roars
 From deep to deep, in storm and foam—
 Though with the sun's red set
 Thou sink'st to slumber, yet
 With him in glory great
 Thou risest, and shall share his tomb !
 Thou banner ! beautiful and grand,
 Float thou forever o'er our land !

I will also add the following little gems, written under the same influence, and by the same medium.

LIFE.

The Past! what is it but a gleam,
Which Mem'ry faintly throws?
The Future! 'tis a fairy dream,
Which Hope and Fear compose!
The Present is the lightning's glance,
That comes and disappears.
Thus Life is but a moment's trance
Of memories, hopes, and fears.

As the wild waves of ocean glide,
And life's deep waters flow,
Hope's foam-bells dance upon the tide,
And memory pearls below.

Fifthly. Speaking Mediums. It is more difficult to give specimens of communications through speaking mediums, because, usually, there is no reporter present who can take them down and follow the speaker in the rapidity of utterance. But I have heard speeches and addresses through speaking mediums that have surpassed in eloquence any thing I ever heard from human lips. Of most of them I only have brief notes, which give a very inadequate idea of the style and sentiment of the speaker. If all that I have received had been taken down by a reporter, they would fill volumes of the highest order of eloquence ever given to the world. These efforts were infinitely above the capacity of the mediums; and if they could be supposed to come from his own mind, they would show a versatility of talent which no man on earth ever possessed before.

I will conclude this branch of the subject by giving two productions through a speaking medium delivered in my presence, and taken down by a phonographic reporter, and written out word for word as they appear. The first is from WEBSTER, and was given under the following circumstances: After the organization of the "Society for the Diffusion of Spiritual Knowledge," and whilst the Trustees were together and deliberating about an address, I remarked that we should be pleased if some one of our

spirit-friends would give us an address. Immediately the medium was entranced, rose and spoke the address as from WEBSTER, and with his manner of delivery. The style and language will at once be recognized as perfectly Websterian. No address could have been so well adapted to the occasion, or have contained so much in so condensed a form. (See APPENDIX F.)

The second is from ALEXANDER HAMILTON, through the same medium, on "Civilization." I was present at its delivery, as also at the delivery of the two preceding addresses which are alluded to in this, namely, on the "Bible," and on "Christianity." They are all worthy the high intellect of the great American statesman, and the one here given will be read with pleasure by every one who feels an interest in the history of the past, and the progress of the future. (See APPENDIX G.)

There are other phases of mediumship, namely, for music, dancing, and singing. I have seen a boy of twelve years of age, who had made no proficiency in music, play the violin in a style equal to the most distinguished artists. He purports to be influenced by Paganini. Good judges pronounce his performance of the "Carnival of Venice," equal to that of Ole Bull.

I have seen a young lady in the trance-state dance with all the ease and grace of Fanny Ellsler. She would then sing to any air which might be played on the violin or the accordion, the words being improvised, first in Italian and then in English. She has no knowledge of any language but the English. She purports to be influenced by Bellini, the great Italian composer.

I have heard a young lady in the trance-state sing in a style, as certified by competent judges, equal to the most celebrated performers. She purports to be influenced by Catalini and Malibran.

I have seen a lady in the trance-state engaged in translating the books of the Old Testament into a sort of hieroglyphics, which the spirit called the original language in

which they were written. She had got to the 49th chapter of Genesis when I saw her. She opened a quarto Bible which lay before her at that chapter, looked at it, and then commenced her hieroglyphics, and put the whole chapter on one page of letter paper. The characters were made with perfect neatness with a steel pen ; were written with great rapidity and accuracy on straight lines. Before she commenced the 50th and last chapter in Genesis, her husband said he would now take the lights from the room, and we would see in the result that she wrote just as well in the dark as in the light. He did so, and left some six or eight of us present totally in the dark. I could hear her dip her pen into the inkstand, hear it pass rapidly over the paper till she ceased writing. The lights were then restored, and we saw the 50th chapter written on one page of letter paper in the same manner as I have described the 49th. Her husband said she had frequently got up in the night and wrote a chapter in the dark, and he would find it on the table in the morning. A gentleman present told me he was once there, and expressed a desire for a specimen of these characters. She immediately took from her pile of manuscript one chapter, and handed it to him. He at first declined taking it because it was a chapter of her translation. She said she could make another. At the very next sitting she translated this chapter anew. Afterward the gentleman was again present. On being informed she had translated that chapter again, he was curious to compare his with it. On comparison they were found to agree in every particular as perfectly as if they had been both taken from the same copperplate !

In June, 1853, after my return from New York, where I had witnessed many manifestations, I called on a writing medium in my neighborhood. A communication came through her to me, directing me to form a circle in my own family, and that a medium would be developed that would be all I could desire. I asked who it would be. It was answered, a daughter. I asked which daughter, as I

have four daughters. It was answered, Emily. I was then directed, when a circle should be formed at my house, to put Emily at the piano. I asked, "Will you teach her to play?" It was answered, "You will see." Emily is my youngest daughter, and at that time about thirteen years of age. It is here proper to remark *that she never knew a note in music, and had never played a tune on the piano in her life*. The reason is this. The country was entirely new when we moved here, and there was no opportunity at that time for instruction in music. She was instructed in other branches of education at home by myself, or some member of the family. I soon formed a circle in my family, as directed. Emily took paper and pencil. Soon her hand was moved to draw straight lines across the paper till she made what is termed a staff in music. She then wrote notes upon it; then made all the different signs in music, about all which she knew nothing. She then threw down her pencil, and began to strike the table as if striking the keys of the piano. This reminded me that I had been directed to place her at the piano. I proposed it to her, and, though naturally diffident, she at once complied, and took her seat with all the composure and confidence of an experienced performer. She struck the keys boldly, and played "Beethoven's Grand Waltz," in a style that would do credit to one well advanced in music! She then played many familiar airs, such as "Sweet Home," "Bonnie Doon," "Last Rose of Summer," "Hail to the Chief," "Old Folks at Home," "Lilly Dale," etc. She then played an air entirely new, and sang it with words improvised or impressed for the occasion. New and beautiful airs continued to be sung by her, the poetry and sentiment being given as before. She was also soon developed as a writing medium, and I have received many beautiful communications through her, and of the purest religious sentiment.

I have witnessed *seeing* mediums, who see and describe with perfect accuracy spirits present, whom they have

never seen nor heard of before ; also *healing* mediums of almost miraculous power.

After all this, who can doubt the spiritual source of these manifestations? The facts justify this belief; and reason and common sense, as well as the Scriptures, indorse it. I conclude, therefore, that as the whole Christian world has always believed that departed spirits revisit the earth, that they attend us and impress us, there is no objection, under these extraordinary manifestations, to believing that they now have a more direct mode of communication, which mode, if the other was for our good, is still more for our good.

But the question is often asked, What good is to come of these manifestations? No matter how this question may be answered, it has nothing to do with the manifestations themselves. The great thing to be established *is the fact of spiritual intercourse*. If that fact be true, then we may well wait for further developments, if we are not already satisfied of the good which is to come of it. But that question has already been answered with characteristic brevity, in a communication to me, through a rapping medium, purporting to come from JOHN C. CALHOUN. He says, "It is to bring mankind together in harmony, and to convince skeptics of the immortality of the soul." What two greater objects can we conceive of than these? The establishment of the one gives us, as it were, a heaven upon earth, and the establishment of the other gives us a foretaste of the heaven which is to come. To accomplish the first there must be a radical change in society. The toiling millions must be raised to an equality of privileges, "so that the rich man, who rolls in luxury shall not cause the sweat to pour from the poor man's brow." In other words, again to quote from a communication from CALHOUN: "Were labor so equalized that all might bear a part, each in his respective capacity, all might share in the benefits, and yet all be in their proper places, not to create confusion, or a vast revolution, or plan of socialism, but so

dividing and diffusing that the wants of all should supply the wants of all; the works of all supply the works of all; mind as well as labor. By so doing there would be no necessity for the poor beggar to wander through your streets, for the little stray waifs, the homeless ones, to be cast on the broad sands of iniquity." This change must also extend to morals, religion, and governments. Morals must be based on the pure foundation where Christ placed them, instead of the factitious and debased system which the selfishness of man has adopted. Religion must be founded on the doctrines which Christ taught and practiced, and not on the sectarianism which has been introduced by the perverted creeds of men. Governments must be reformed, so that the people shall enjoy the rights and privileges which despots have so long usurped. These great reforms are to be wrought out by the principles of Spiritualism, and its mission will not end until they are fully accomplished.

"I can conceive a time when the world shall be
 Much better visibly, and when, as far
 As social life and its relations tend,
 Men, morals, manners, shall be lifted up
 To a pure height we know not of nor dream;—
 When all men's rights and duties shall be clear,
 And charitably exercised and borne;
 When education, conscience, and good deeds
 Shall have just equal sway, and civil claims;—
 Great crimes shall be cast out, as were of old
 Devils possessing madmen: Truth shall reign,
 Nature shall be re-throned, and man sublimed."

To accomplish the second, the skeptical man is brought by these manifestations to investigate the subject, and the evidence presented from beyond the portals of the grave convinces him of his own immortality. What higher object can be presented to mankind to strive after than to satisfy them of the immortality of the soul? to convince them of an "hereafter," and that "death is *not* an eternal sleep?" Infidelity is sown broadcast over the land. The Church has no vitality. It has lost its power to check this

mighty torrent. Sectarianism and the antagonistic creeds of men have impaired the confidence of the masses in the vital truths of Christianity as presented in the Bible, till they doubt and even deny the immortality of their own souls. The ministers of the gospel, from the sacred desk, utter their ineffectual lamentations over the mournful scene around them, and find in themselves no power to stem the onward current of infidelity, which passes by them with an increased and still increasing force. The religious press of Great Britain and the United States teem with articles on the same subject, and with all the eloquence which pens can indite and types distribute, unite in one loud cry of wild despair over the impending ruin. In the midst of this scene of despondency and doubt come these "Spiritual Manifestations," and

" Like the airy plum'd dove,
God's own type of love,"

give assurance that the waters of this mighty flood are subsiding. Infidelity is prostrated before them. The skeptic yields to these evidences from beyond the tomb; confesses and recants the great error of his past life; for the first time believes and proclaims the great truths of the Bible; embraces the sacred volume as the pillow of his hope; and returns most fervent and devout thanks to the Giver of all good for the "manifestations" vouchsafed to the children of men. This is no fancy sketch. I speak of what my own eyes have seen, and my own ears have heard during the course of my investigations. Behold here is accomplished that for which the church and the religious press have labored in vain; but instead of gratitude and exultation over this great victory, wrought out by these "Spiritual Manifestations," we hear them again and again denounced, and the question is again put, What good is to come of them? Can ignorance, bigotry, superstition, and fanaticism go further? Let justice and honor, let religion and true piety answer the question.

The conversion of the infidel is not the only good which

has already appeared from these manifestations. The tendency of "Spiritualism" is to make every believer a better man. This is exemplified in his daily walk in life. He endeavors to leave upon every act the impress of his faith, of his love to God and man, of his love to his neighbor as to himself; and he acts as if he believed "that every thought, word, and action is registered in heaven," and he tries so to make up his own record that he will not be afraid to meet it there. He does not live a life of iniquity in the vain hope, before he ends his earthly career, that some sudden change may transform the demon of earth to an angel of light. His is a faith that works by love, and he shows his faith by his works; he believes that faith without works is dead. He believes, and he acts up to his belief, "that one sermon with the hand is worth a thousand with the tongue." He believes that our dear and loved friends and relatives are still our associates and companions; that they watch over us, guard us, and protect us. The belief in their presence restrains him from any wrong act; and the idea of their cognizance is brought home to him with more palpable distinctness than the vague idea of an omnipresence, which, though believed by all, is heeded by few. He believes that by a life of purity he shall join those relatives, friends, and companions. He believes "when the spirit leaves the body it goes to its own place; and we are now, by our lives here, each one and all, building for ourselves a habitation there, a temple not made with hands, which we shall surely find ready for our occupancy when we pass on. According as we sow we shall reap. If we wish to find our home in the future a home of love and truth, goodness and wisdom, we must cultivate and mold our thoughts with such principles here." His belief has robbed death of its terrors, because by a life in accordance with that belief he feels assurance, that he, in the language of CALHOUN, "shall lie down with composure, and await his change from earth to a happier sphere with as much pleasure as he would exchange an old gar-

ment for a new one." And "he begins to understand the character of our heavenly Father, who wills that all shall enjoy the happiness their capacity can bear."

In my investigation of "Spiritualism," I have not stopped to inquire about particular doctrines or tenets of belief. My great object has been to become satisfied of the fact of spiritual intercourse. Of that fact I am as well satisfied, from the most irrefragable proofs, as I am of my own existence. That being established, and these manifestations being in accordance with God's laws and with God's permission, there must necessarily follow from them important results. I await those results with equal interest and pleasure. We have but just learned the alphabet of these manifestations. Further and higher developments are promised and anticipated. Let none be deterred from investigating the subject by reason of any discrepancies in communications already given to the world. With equal propriety might they be deterred from investigating the subject of religion itself, because of the discrepancies existing amongst the various sects. Let them once satisfy their own minds, as I have done, of the fact of spiritual intercourse, and they will be prepared to judge these manifestations by the standard of their own reason and of the truths of the Bible. These truths may thus be elucidated and made plain to our comprehension. We may thus be taught anew and more palpably the knowledge of "our duties and relations to each other—the progressive development of mankind, extending through all past time, and onward forever—which shall consume sectarian faith, and break down the partition walls which have so long stood between man and man, and blasted the peace of society with its contaminating influences; whose mission it shall be to develop moral, intellectual, and social worth, and thereby establish peace and harmony on earth, and prepare the soul for a truly blessed reception in heaven."

The great doctrine derived from spiritual communications is that of everlasting PROGRESSION. This is the doctrine of

the Bible; and that progress depends upon ourselves and the purity of our lives whilst on earth. And "while on the one hand it holds out to the pure a never-ending and still-increasing happiness, so on the other it denounces against the willfully vicious, the hard, the cruel, the selfish, the worldly man, a condition of self and mutual torment, more revolting than any material hell which man's imagination in its wildest flights ever painted."

We see Progression in every thing—even in religious doctrines and religious teachings. Within my recollection I have heard from the pulpit, unbaptized infants consigned to eternal damnation in liquid fires, together with other doctrines equally revolting, and which no man at the present day dare utter either in public or in private. The Bible teaches Progression. It shows different gradations of the progressed and progressing spirit to that of the spirit of the just man made perfect. Paul was caught away to the third heaven—Christ "ascended up far above all heavens." Christ also said, "In my Father's house are many mansions;" and the Scripture says, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." And nature, which is but a revelation of God himself, teaches the same doctrine. I was once present when a communication was received from Lord Bacon on the subject of Progression. I transcribe a portion of it for its beauty of style and profundity of thought:

The question is often asked, What is the true purpose and object of life? It may be said this differs in all persons; that the situation, position, the connections, and the associations change or alter the destiny of all men. True, this may be so; the action of life may differ in most men, but this does not touch the question proposed, What is the true object of life, or for what purpose were men created or placed on earth? * * * * *

Do you, gentlemen, who have seen much of life, mingled with all classes of society and all kinds of men, you who have measured intellect with intellect, and have wandered through many a mazy path to arrive at your present positions, do you really feel that all your early understanding of religious teaching has in fact opened to your minds one truism in regard to your present or future state?

* * * * *

Can you place your finger on one statement, in all the teachings of priest or layman, which is truthfully explanatory of what the true object of life is?

Look at the little shrub growing by the wayside; it bears no resemblance to the tall, branching tree at the foot of which it humbly bows its head to every blast which passeth; and who shall say for what purpose that insignificant shrub is placed in that precise locality? Who shall say that when year after year shall have rolled over its little branches, it may not bow, too, its giant arm—sturdy body, too, alike to the storm, as well as the towering oak near which now it so meekly vegetates?

The whole history of man must convince you that in spite of all oppression, despite of all combinations, and against all tyranny too, religious, civil, or political, he has manifested the true object of his existence, the sublimation of his material nature, or PROGRESSION.

Now I pretend to say, that in every department of nature this statement can be corroborated; that even from the earliest period, when erst the incongruous masses of matter were fashioned into shape by the omniscience and omnipotence of the First Cause—even from this period has, step by step, the whole creation developed itself as from a simple germ.

Let the geologist explore the depths of the illimitable abyss, and he will bring up from the dark cavern of earth's interior the evidences of a step by step progression. Yes, and the astronomer too, as he wanders among the dark mysteries of space, tracing the comet's pathway through the orbits of surrounding worlds, sees in the flashing illuminations of that shadowy germ the nucleus of another world; and even man, from the little mass, unshapen, unsexed, and undeveloped, there springs up, step by step, another important evidence of the truth of this doctrine—a man in form, but a God in spirit.

The pious HERVEY in his "MEDITATIONS" maintains the same doctrine:

In the world above, are various *degrees* of happiness, various seats of honor. Some will rise to more illustrious distinctions and richer joys; some, like vessels of ample capacity, will admit more copious accessions of light and excellence. Yet there will be no want, no deficiency, in any; but a fullness both of divine satisfactions and personal perfections. *Each* will enjoy *all* the good, and be adorned with *all* the glory, that his heart can wish, or his condition receive.

I can not leave this branch of the subject without citing an additional authority in support of it. The Rev. Dr. CLARK, Bishop of Rhode Island, in a sermon preached before his elevation to that high dignity said:

I have now closed my argument, and would be glad, if time allowed, to pass to the survey of another most interesting question—What are the conditions of our future existence? But as it is, I can only allude to one or two general points, and then leave the subject to your individual reflections.

1. In the first place, provision will undoubtedly be made hereafter for the culture and the exercise of all the intellectual and moral faculties of our nature. Heaven will not be a monotony. All which belongs to our nature, that is not sensual and sinful, will there find free scope for its development. Nothing, then, which we here learn, is lost. No elevated taste is cultivated in vain. No healthy affection withers under the touch of death. There are strains of melody, and sights of beauty, and holy friendships in the spiritual world. Every thing which God has made on earth, and which man has left untouched by sin, is only a symbol of something grander and more resplendent in reserve for the holy hereafter. What music will be heard in heaven! What prospects will charm the eye! What thoughts will be uttered there! What emotions will be enkindled there! What variety of employments, and yet nothing servile, nothing selfish! How is it, then, that we shrink from the future? Why does eternity come before us as a cold, blank void? a sea without a shore, moaning and groaning under a starless sky, where the soul floats like a helmless wreck, solitary and despairing? Because there is a stain of corruption on the soul which needs to be washed out; because the sense of sin makes us afraid.

2. In the second place, we observe that to the righteous the future will be a constant and unending progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop and make no further advance; for then there would lie before us an eternity without occupation. All mortal creatures are capable only of a limited improvement, because theirs is a limited existence; man must advance forever, because he lives forever. The time will no doubt come when we shall look back upon all that we have acquired and done in this world as we now regard the experiences of our earliest infancy, and we shall wonder that we then thought ourselves so wise.

3. And finally, our future destiny will be in precise accordance to our deserts and characters: we shall reap what we have sown. We shall begin our life hereafter as we close it here. There is no such thing as separating the man from his character, and there is no such thing as separating the character from the destiny.

What a tremendous appeal therefore sounds from the other world, to those who are living in sin and alienated from their God!

These are Spiritual doctrines to the full extent. No Spiritualist could present them with more clearness. I cite them with the more pleasure because they emanate from a distinguished organ of the Protestant Episcopal Church; and by his election to the Bishopric of Rhode Island have received to that extent the sanction of that denomination of Christians.

In this brief view—brief in comparison with the importance and magnitude of the subject—I have proved to the

satisfaction of every impartial and candid mind the fact of spiritual intercourse, and that these manifestations are in accordance with, and designed to elucidate the truths of, the Bible as the word of God. It remains to be seen, after this "flood of living light," whether these denunciations are to continue, or whether the denunciators will longer expose their ignorance or incur the responsibility of such a course, or whether they will be prepared to embrace this great Bible truth,

"And gather the laurels of Fame from the boughs of Eternity's Tree."

But, whatever that course may be, the friends of this great and Godlike cause can not be driven from their purpose, for they are backed by a power which no human power can withstand or resist. I can not so well express my views on this subject as by quoting the language of WEBSTER, through a speaking medium (taken down by a phonographic reporter), in exhorting us to firmness and to action :

Hurl defiance to the enemies of truth. Tell them to come on and draw their swords and see whose steel is the better tempered. Tell them yours is truth—truth forged in Heaven; and that there is not a blade borne upon this earth which can turn its keen and strong edge. It will cleave, and it will hardly leave a mark; but backed by the power behind, death follows its resistless blow. So you shall find, my friends, if you stand up before the world and draw your swords of truth, and let your banner float in the breeze, though all the world come on *en masse* to crush you in the place in which you stand, it will melt away before you like the snows in a spring morning, leaving nothing but moisture in your path to lay the dust and make the road more pleasant to travel in. Such, my friends, is the power of real, Heaven-born truth. Its possessor is armed better than Achilles, for even the heel is not left exposed. The time has come, my friends, when you should present yourselves to the world, and claim the consideration which is your due. I say, stand up on every occasion, and when any man or set of men throw Spirituality or Spiritualism in your teeth, throw back the truth to them, and you will conquer, whether their name be one or legion.

Such is the spirit with which the friends of truth have embarked in this great cause. They are not to be deterred by the denunciations of the press, the fulminations of the pulpit, nor even by the bulls from the Vatican.

They claim for themselves liberty of thought, liberty of conscience, liberty of speech, and liberty of action. They are "men who know their rights, and, knowing, dare maintain" them.

In conclusion, I commend "The Healing of the Nations" to the respectful consideration of every candid mind. It appeals, in tones of loving sympathy, to all classes of society, from the highest to the lowest. It is emphatically "The Book for the Millions." It reaffirms, at the same time that it elucidates, the great truths of the Bible, and sustains the pure doctrines which Christ preached and practiced, instead of the sectarianism established by the creeds of men.

N. P. TALLMADGE.

FOND DU LAC, WISCONSIN, *November*, 1854.



THE

HEALING OF THE NATIONS.

CHAPTER I.

1. God the Father reigneth. His are the heavens and the earth. His is space, and its numberless inhabitants are but fruits of his will.

2. All his creation enjoyeth each one its own perfected happiness.

3. He giveth joy unto all ; for he being the center of goodness, his effects are purely happy.

4. His powers are felt by all his creation—by the amount manifested within the separate individual being.

5. Existence is the greatest of blessings ; for without the action of God's will it were not, and he only acteth for good.

6. Existence hath a cause, and giveth as its effects all that can recompense the cause.

7. If the effects be good, then is the cause glorified ; for all causes are but one cause, which is God.

8. One and eternal, indestructible, and unchangeable Father ruleth.

9. He causeth all cause.

10. He is the center whence all power cometh, and through whom all enjoy.

11. Without him existence were not known, and chaos were supreme.

12. He came in his might of power, and in the still, quiet voice of the central essence spake forth creation.

13. Chaos, obedient to its Master, retreated, and does still retreat before his will.

14. He said, "Let there be light," and darkness shrunk behind it as a shadow.

15. Light being named first by his voice, is greatest of his creative essences.

16. It is his own pure Intelligence through whose agency all things became quickened into life by that voice.

17. Great and simple, good and holy art thou, oh, Great First Cause.

18. Below him all are limited.

19. Man is in his image.

20. Limited is he, yet master of his own limitation.

21. He can, through the agency of light, enter the regions of God's love, and in that pure channel bathe away all his impurities.

22. Formed of the earth, yet finished by God, he either serveth the one or the other, and in proportion is his reward in God's presence.

23. Man is his own savior, his own redeemer.

24. He is his own judge—in his own scale weighed.

25. He buildeth his own altar, performeth his own sacrifices, and in the sight of God writeth his own Destiny.

26. He is in his own independent circle of existence, which, completed in all its parts, is as perfect as his Father in Heaven; for is not the circle of an atom as perfect as the boundary of the Universe? and is not God the perfect center of all things?

27. Light bringeth Life eternal.

28. Wisdom is its fruit. In the light none stumble and act unwisely, for light is perfected in the action of its votaries.

29. Man hath the light and its shadow placed before

him; he hath their essence within him; he must choose his way between them.

30. The light is always greatest, will always overcome darkness, because God said, "Let there be light," and darkness fled.

31. The light within all things is the focal point of their intelligence in affinity with the light of God's intelligence, and by that guided.

32. Man being in God's image is necessarily one, independent, eternal being.

33. Being the son of God, is capable of attaining perfection in the ages which compose eternity.

34. So long as earth remaineth in him he must of necessity be impure. Light can not penetrate a dense mass, neither can the light within totally remove the darkness without.

35. Refining while he liveth, giveth glory unto the separation of his body and spirit, and maketh the light to shine unclouded by the clay departed.

36. Man being limited, yet master of his own limitation, and having the intelligence of his own God-given existence perfect, must of necessity be free to act as his own intelligence dictates, or wander therefrom among the surrounding error; for remember, light hath always a shadow; intelligence hath its opposite, error.

37. He can, through the agency of his own spirit's light, attract unto himself the intelligence of the grand Fountain which will purify, refine, and elevate him toward perfection. Yet, if he choose, the opposite lieth before him, and he can wander about in the shadows, guided by a dim taper, stumbling and erring at every step.

38. Why did God create?

39. God is Perfection, and, consequently, unto imperfect man incomprehensible and mysterious, because the imperfect is less intelligent than the perfect.

40. Whence came Man?

41. From God. Because his actions prove his cause to

be more intelligent than himself, and his intelligence proves him to be above all below him: he being above all below him, can not be produced thereby, for a whole is greater than its parts. Whence comes his life, light, and love, save from the fountain of divine love and purity?

42. He came from God because God is the perfection of all his powers manifested in his actions. He acteth like unto God, when following his highest and purest promptings; and what are these promptings, save the rays of God's own pure intelligence? From darkness came forth light; from flesh cometh, by the word of God, the eternal spirit, and along with its kind Father, in glory reigneth.

43. He came from God because he is controller of himself. Because in his most trifling thought he imitateth the fountain of thought, and because his thoughts are imperfect, and because he has the power to think; therefore is there a perfect thought and a perfect power to think.

44. And because man is imperfect, God is perfect, and created him.

45. All things have a share in man, and thus is he in God's image.

46. He is happiest when Good, and thus as he approacheth Deity does he approach perfect happiness.

47. God, being good, does not destroy his own works, and man, being in his image eternal, and having his living and loving attributes, therefore can he communicate with God while in the body, and with God and his fellow-man when the body is left behind on the earth whence it came.

48. Principles and their essences emanating from God are indestructible, and as the harmony of God's works proveth his love for all, therefore can man, while in affinity with God, draw toward him and reap in His divine intelligence, his reward.

49. Light, divine Intelligence, Instinct, or by whatever name called, is the grand moving power of Creation.

50. It giveth the countless changes of outward nature; it giveth the variations of thought, regulates its elevation

or depression to suit the comprehension of its enjoyer, and in all things, actions, and thoughts, proveth that its cause of production was a boundless, universal, and supreme Love, filling the mind of Deity.

51. God doth not destroy, because a necessity for destroying proveth imperfection in creating; and hence did he destroy his own works, he would, of necessity, prove his own fallibility.

52. In His works search is vain after waste, destruction, or annihilation.

53. Neither is there Isolation, for all things being parts of God must all blend in Him in unison.

54. God's love cementeth all unto one another, and into Him.

55. He is known by His fruits to be a harmonious, loving, and merciful Father to His creation.

56. Discord can not produce harmony, neither can hatred produce love, neither can revenge produce mercy; and as these things are nowhere in God's works visible, but their opposites, harmony, love, and mercy, therefore, are they the fruits of Deity wherever or whenever found.

57. These fruits are extended unto man, His child in godly liberality, and all things below him and above him tend to furnish his animal nature and his spiritual being with perfect happiness.

58. All creation joins in a happy hymn of praise unto its great first Cause—its kind and indulgent Creator—its loving and merciful Father.

59. Happiness cometh only from goodness.

60. The lower creation are of necessity happy, for their powers are without their own control, being dependents upon God for all things.

61. Man's happiness is advanced in proportion as he is an imitator of his Father in Heaven.

62. God hath not created unhappiness, and if man be unhappy his own error must carry the burden.

63. He that hath light yet prefereth darkness, stum-

bleth of himself, and can not blame the light he will not use.

64. Let no man say, "I know not the right," for he casteth a reproof upon his Father.

65. All are responsible for themselves only, and when weighed before the throne of mercy only their own weights will be used.

66. Let no man weigh another's load, for he assumeth God's power.

67. Let no man say unto his brother, "Do as I do," for no two are alike in the sight of God.

68. Light ye one another, that your brethren who are in the dark beholding God's light reflected in your works imitate your ways, and thus through your instrumentality glorify God your Father.

69. And He will be fond of you, for His heart is filled with love for His good children.

70. Ye are all rays of your Father's glory ; all separate, yet all having one common center.

71. Then stand not in another's light, for thou dost not thus imitate thy Father who doeth good impartially unto all.

72. But love ye one another, and by your goodness raise the fallen. By the light placed high show thy brother *his* road. Do not compel him to enter thy path, for either must thus be retarded in the journey toward perfection.

73. Let each and every one search for God within his own light, for therein doth the Father search for him.

74. And if he be found in another's light what credit hath he ? His own talents' idleness is a reproof unto him.

75. Check not thy light, but compel none to look thereat, lest thy brother's task be unfinished, and he, through thy instrumentality, lose his reward.

76. No two have the same task, and can not have the same reward. Therefore it becometh every one to guard their own talents, and to use them to glorify their Creator.

77. Let no man ask, "Am I my brother's keeper?" for

God keepeth all by the fullness of his love, and all just men imitate his ways.

78. Then keep not aloof from thy brother who is in error, but go to him and ask, "Art thou thus glorifying thy Father in Heaven?" and his own light will reveal his path unto him.

79. Sufficient unto each one is the light within.

80. The vessel when full is not asked its measure, for with God the Father justice giveth unto each its own amount of happiness.

81. The size is not asked, for that is with God, but the fullness thereof, for therein lieth the glory.

82. The small measure would not fill the measure of the large, neither would the small hold for the large; each must have its own, else discord would be the result.

83. All things blend and mingle in harmony, each with its own particular kind, and all unite in the glorifying of the Creator.

84. From the center doth come all.

85. God is the eternal light, and his word is the truth, and all truth is his word.

86. He cometh unto each one as the overflowing of their own powers or gifts; as that which is beyond their comprehension, the grand and good, yet mysterious and incomprehensible, in all his ways.

87. In His light all things are expanded and purified, and thus can man elevate himself and increase his happiness by earnestly striving after that pure intelligence which removeth all unhappiness from before the face of God.

88. A certain Man arose early in the morning to journey up the mountain. He shook off the slumbers of the night, and with only a strong staff commenced his journey.

89. All around him was dark and gloomy; the dawn was still afar off, yet in faith he stumbled on in the darkness, knowing that day must at length appear.

90. He was all alone; the slumberers had refused to be awakened, and he went along in what he felt to be the

pathway beneath him ; often did he pause and feel around him to be certain that he was right.

91. At last when he began to weary and wonder, when light was coming, he chanced to cast his eyes above him, and behold the top of the mountain already shone with the glorious rays of the rising sun.

92. His path now became by the reflection distinctly visible, yet in looking in the direction whence he came, all seemed darker than before, and he was thankful that so much time had been gained.

93. As the traveler journeyed on, the light came down the mountain side to meet him, and when it shone full upon him, his spirit bounded, and strength increased ten-fold. He paused at a pure mountain spring, and refreshed himself with a sparkling, joyous draught, and onward and upward bent his way.

94. Ever and anon he paused and turned toward the valley, yet it was long, very long, ere he could distinguish any of the sluggards moving up toward his elevated position. He saw them in the valley eating the rich fruits, unmindful that the day was waning ; some singing and dancing, others wrangling about trifles, and in various ways hindering themselves from their journey. Few, very few, were pushing on right along the narrow path, with their eyes steadfastly gazing toward the top.

95. He went on up higher and higher, and ere long, with the same eyes with which he could not at the start see one pace ahead, he could now see far and wide over the wide, extended planes, and his spirit breathed deep thankfulness at every step.

96. At the noon he rested in the shade on the bank of a little rivulet bounding down the mountain side toward its home, and again commenced his journey upward.

97. As the evening approached, the shadows filled the vale, yet the warm rays of the setting sun carried his thoughts on their own golden wings to a bright and happy home, whence all darkness was removed.

98. The top is gained, and away down the mountain settles the black cloud of night, enveloping all below him in its folds.

99. Where he sits all is serene and calm. The last ray of the departing sun closes his eyes, and while a gentle zephyr fans him, sleep, Heaven's loved messenger, carries his happy spirit home to the regions of eternal day.

100. Thus is the journey called Life.

101. Unto the one who ascends high toward God cometh the Light Divine, the manifestation of God's love unto his children, to guide him on his way.

102. Behold, oh, man, son of God, thy position, and rejoice that into thy own keeping art thou given, yet bound unto God as the earthly child unto its parent, by the loving tie of affinity.

103. If thou wouldst approach God, be God-like.

104. Thy Father being perfection can not change to suit thy imperfection; thou must imitate his ways, and thus become his true child.

105. He cometh to thee not in exhibitions of wrath or discordant sounds, but in the still, small voice that is always harmonious and loving.

106. It is the music of God's voice that awakens thy high and holy aspirations, and starts them up the mountain upon the top of which is his own pure light reflected.

107. It is His voice that in the silent sanctuary of thy own spirit cometh to commune with thee, to influence thy steps into the homeward path.

108. It is His voice that in its divine intelligence giveth thee assurance of His supreme love for thee, His erring child.

109. He does not come to thy spirit in startling tones of thunder to terrify thee, but in the thrilling tones of love does he continually manifest his power.

110. In the deep and enduring thoughts of His children is his witness, ever working out His own glorious truth as a result inevitable unto thoughts inspired by His light.

111. Aspirations are all fervently silent in proportion as they are holy. God's glorious mind is the pure and eternal home of the powerful intelligence in the image of which man's mind and its resultant fruits were created, and who with outer ears while trammelled with earthly cares can hear, or with outer eyes see, the voice or effects of this great mainspring of all things?

112. As the life-blood silently and effectually courses the veins and arteries of man's animal nature, so does the life-blood of God pervade all his creation. As the deep, silent thought of man incites him to imitate God's workings by doing that which is good unto others, by loving his neighbor as himself, and his Father in Heaven supremely, so do the deep and loving thoughts emanating from Deity as eternal floods of living Light give unto all things the essence whence cometh being, thought, and aspiration.

113. Deity being, as it were, the embodiment of all refined essences, so pure and perfect that from them, though of his own creating, he reapeth all his own enjoyment.

114. Oh, then, man of God! how art thou blessed, that within thy being thou dost carry the purest of God's essences; the essence of light, of love, of thought, of truth—yea, of all that is noble and God-like. Thou art like unto thy Father—as hath again and again been said, his Image—and if thy Father loveth thee, and in thy aspirations as the essence of thy being enjoyeth the food of thy giving, oh, wilt thou give thorns for roses, or stones for bread?

115. Oh, son! when thy Father asks of thee, it is heaven in purity unto thee to give, for in God's love the more thou givest the richer thou art.

116. Unto God give all thy thoughts, and in thy actions he shall be glorified, and in his love thou shalt be rewarded.

117. "The laborer is worthy of his hire," and in the labor is the hire while working for God's glory, for it redoundeth unto the glory of the laborer even while yet

upon his footstool. But oh, how small the labor and how great the reward when a short life given to God insures a life of perfect happiness unto all eternity!

118. Labor only for the glory of God, and he will feed thee of his own food, pay thee of his own pay, and give thee of his own rest when thy task is finished.

119. Thou must of necessity imitate him to be happy, for he hath not created a being equal unto himself; and there being but one fountain of purity, there must thy spirit drink to be happy.

120. Let no man mete out unto another that which God hath given him, as his brother's guidance, but let each and every one labor as they be called. Thus will the greatest possible results be attained.

121. Let no man envy his brother his calling, for in each call is sufficient glory. God doth not labor in vain, neither those that he calls unto the labor.

122. Behold the Lilies of the field; they grow among weeds, mingling their roots and their sweetness with the rankness of the neighboring plants, yet is the lily as sweet as when found in the choicest garden. And if God hath thus created them, which in his sight, oh, wise man, is sweetest? Is not that which fulfills its destiny most acceptable? Doth it not give God most glory?

123. Then if thou hast a sweet thought, or can do a good action, do not check it because thy brother will not imitate thy ways, for he may be filling to perfection the destiny God hath marked out by the light bestowed upon him.

124. Never presume to measure the designs of Deity.

125. Thou knowest thou art limited, and therefore can not comprehend that which is unlimited, and certainly it is folly for incomprehension to attempt to measure comprehension.

126. Yet be not idle—strive to fill full thy own measure, and thou wilt find therein all the happiness thou canst comprehend.

127. Thou canst expand it by the life-giving influence of

God's light, and thus of thyself, by thy own faithfulness, increase thy own glory by attracting that of God.

128. Remember that when thy eye is elevated thou canst view far and near the beauty of God's works—all things in this position are exceeding lovely—yet when thou comest down into the valley thou canst scarcely see, beyond thy own works; their largeness and importance become greatly increased, for the eye is obstructed in its vision.

129. Thus with the world-worshippers, the outside being seen, heard, and felt, and they being able to compel it to suit themselves, will blindly fall down before effect and worship, when, did they elevate themselves by their own humility before God, they would be enabled to see their true position.

130. No man can comprehend that which is above his powers, yet all can understand that which is below them.

131. His spirit longeth continually after that which is beyond and above its present attainment. He hath progressed in knowledge and happiness, is still progressing, and therefore will progress to all eternity; for it is impossible to force a great tree back into its germ-cause, and so with the growing spirit, it is ever growing and never grown to completion.

132. God is illimitable, indestructible, incomprehensible, save to himself.

133. In Him lieth all knowledge and its cause.

134. In Him lieth perfection. He is the beginning and the cause of beginning.

135. He is love and the cause of love in all his creation.

136. Space is but as a flood of love and light in which float the numberless bodies which are but the outside evidence of the love and light.

137. Yet man in his wisdom hath called this the creation; being content with outside evidence, he hath lost sight of the great and still simple truths which the numberless bodies floating in space reveal.

138. Whence came those bodies? Of what are they the result?

139. The harmony of their perfect action proves them to be the fruit of Love, and their existence proveth that there was supreme Intelligence or Light manifested in their formation; hence are they from the hand of the Creator of these causes, God.

140. Love being the most powerful cementing essence, binding kind unto its kindred, producing harmony and removing discord, is thus of God, and from him receiveth strength.

141. Light, being the essence of all wisdom, spirit, or instinct, and having power at all times to refute error and lead unto truth, having power over darkness, is therefore one of God's pure causes.

142. Love doth not create itself, neither doth light without a cause exist. These with their fruits all combine and center in the great and good first cause, the I AM, essence of all—ruler over all, the supreme, ever-living God.

143. The Great One, center and circumference, beginning and ending. Unto all mysterious, yet lovely; grand, yet simple in all his ways.

144. Pure beyond conception is the love which floweth from this sweet fountain, and blessed are they that quench thirst thereat.

145. Oh, man: this stream runneth through thee, and giveth joy celestial in its passage. Turn to it and drink freely, for blessings unnumbered will it give.

146. Let it flow unto thy thirsty kind; be not a barrier unto a Father's kindness, but rather act in unison with him, and oh! great will be thy reward.

147. Live and love as God, and high in the eternal Home shalt thou rest, and in purer smiles and richer enjoyments dwell continually.

148. Thou canst ascend unto the fountain even while yet upon earth, for God's love and his light and his truth ex-

tend everywhere; and in these essences canst thou ascend and meet thy Father, who with open arms will receive and bless thy returning spirit.

149. Thou hast gone out into the harvest to labor. His is the wheat; His tools are given thee to work with; all thy glory dependeth upon how many sheaves thou bringest home with thee in the end of the day.

150. If thou dost idle away thy time, when night cometh, and thou art required to give an account of thy day's labor, behold thou art empty, and so will be the reward, for thou art worthy of thy hire, and hast fixed thy own price.

151. Think not that thou canst be idle, and still gain a reward. It can not be done. God labored to create thee, and is he not worthy of his hire as well as thee? And what is his hire, save thy faithful labor in his own harvest, which he hath designed for the employment of thy exalted powers?

152. In thy existence thou hast need of labor. Thou canst not exist without it; for God, the cause of all existence, is active, and did labor to bring forth from Chaos his own Creation; and that which his laws regulate must of necessity be in harmony with him.

153. God asks of thee the rendering of a just account of all that is intrusted unto thy keeping.

154. Thy own spirit must give its actions, thoughts, and all unto which they lead, as His recompense for its creation. He is supremely just, and if unto him thou art faithful, the heavens and the earth will pass away ere unhappiness can cross thy path.

155. Thy Father in heaven worketh only for good. His actions are manifested in the outer lovely and loving creation.

156. Thy field of action is Man. In him thou must labor, and the result is the regulator of thy reward.

157. Let all of thy actions be in harmony with those of thy Father, and he will assist thee always. Thou wilt at

all times have sufficient strength and wisdom given thee to overcome and make plain the difficult duties, and wherever thou goest, and whatever thou doest, will be in God's name, and give him all glory.

158. In man, thy brother, wilt thou find a broad and barren tract laid before thee. This must have the weedy desires and the rocky passions removed; the forests of error and the swamps of despair removed, and in their places must be grown lovely flowers, nourishing fruits, and mighty truths and glorious light fill up the blank and noisome places in his spirit.

159. The flesh hath encroached upon the spirit. Darkness hath entered the path where light were wont to guide.

160. Hatred, envy, and unkindness have almost choked out the fragrant flowers of love.

161. And error, superstition, and bigotry have assumed the garb of truth, and in their uncouthness have frightened the earnest seeker from its sweet simplicity.

162. Then behold thy labor spread out before thee.

163. Light removeth darkness, therefore Light one another.

164. Love removeth all unkindness, therefore Love one another.

165. Truth removeth error, superstition, and bigoted feelings; then preach and practice the truth.

166. This doth God; thou art in his image; go thou and do likewise; for in this is all goodness, and this giveth thee heaven even upon earth.

167. This is loving thy Father supremely, and thy Brother as thyself.

168. This giveth thee sheaves in abundance, whose fruit angels will enjoy when thou takest them home.

169. And thy Father will sound in thy ear the greatest of all reward—"Well done, thou good and faithful servant, thou didst labor in darkness; in Light shalt thou see thy reward. Thou didst labor in unkindness, and in Love behold thy joy given. Thou didst war with error, and behold

here in my presence the perfection of the truth which sustained thee in thy numberless trials."

170. Thus sayeth the laborer's Father, and here is the perfection of all fought for, and the absence of all warred against. Here is God's presence, well earned by a good and faithful life, enjoyed unto all eternity.

171. Oh, how easy the labor and how great the reward!

172. Oh, Man! can earth recompense thee for idleness, or can its treasures buy one of God's divine rays to shine upon thee?

173. Let thy erring brother rave and scoff at and spit upon thee; thou must forgive and love him. With his Father is his account to be settled, and within himself is the witness that shall condemn him.

174. Thou art thy own judge, not thy brother's, therefore be very careful lest thou dost imitate his ways instead of thy Father's. For if thou dost judge him, what better art thou than him when he judges thee?

175. Thy brother's error is no excuse; thine belongs to thee.

176. God doth not judge by neglects, but by fulfillments.

177. Then he that fulfills his own destiny is not condemned; while he that does not, writes his own condemnation.

178. And when thy brother, by his own neglect, condemneth himself, do not therefore condemn thyself, but rather imitate God thy Father, and be good and loving unto all.

179. Oh, preserve thy own independence of thought and action, monuments unto God's glory, for they are the representatives of his pure spirit upon earth.

180. Do thou go fearlessly unto thy own duty, and thus by thy example show thy brother his pathway unto his Father's house.

181. God's love continually loveth, is not the changeful, fitful thing which man in his folly would represent, but the

one grand eternal principle by which all things, from the atom unto Deity, are bound together in unison.

182. God's light is the immeasurable and uncontrollable essence in whose pure depths Life findeth its birth. This is not idle ; it continually reporteth unto its Creator the harmony of his Creation ; giveth him in its returning floods joy pure and holy. It is as the eye of Deity which pierceth every household, uncovering the deeds of the Godly and the ungodlike before the mind with which it cometh in contact.

183. Oh, Man ! why seek to smother thy light, and thus hide thyself in thy own darkness from the eye of thy kind and loving Father ?

184. Set it forth firmly, fearlessly ; yet in all places and at all times let love prompt its action, for separated they can not exist, because they have been created to unite in their work of elevation.

185. Light and Love, the intelligent eye and kind heart of God, twin sisters in holiness, decorate the brow of their stern brother Truth with Heaven's choicest garlands.

186. Their kindness and their wisdom make the rugged coast and sandy desert bloom as heavenly resting-places unto the journeyer unto Truth's kingdom.

187. Their sweetness and their beautiful colors awaken the dying rose, and make it bloom fresh and pure as though an angel had dropped it in its passage through the heavens to please a favorite child on earth.

188. Their subtile power crosses the Philosopher's path, and builds mysteries which his outer brain can not fathom.

189. Their simple purity enchanteth every beholder, and puts to shame the wordy temples erected by worldly divines.

190. They make manifest God in all their actions, and man must find his truths within their silent depths or go hungering away.

191. They speak unto man in thrilling tones, making his spirit vibrate as the harp-strings to the gentle zephyr ; and

at every beautiful strain purity is attracted, until at length she comes and dwells within the vibrating spirit in harmony.

192. The mysteries of Creation lie hidden in the depths of these pure essences, simple and eternally active.

193. Man, if thou wouldest be wise, heed well the Light, and love thy Creator supremely, and thy brother-man as thyself.

194. The light will reveal unto thee the simplicity of God's truth, and thus give thy spirit of his own pure food to nourish thee.

195. Oh, beware of darkness and the dark in spirit; the truth is not in them, and if thou goest unto them for food thou wilt go away empty!

196. If darkness can furnish pleasure and life, give an eternity of happiness, why did God say, "Let there be Light," or why doth light remove it without and within?

197. The sum of dark thoughts, the point unto which all darkness of spirit tends, and of which all erroneous ways are but avenues leading unto, is the opposite of God, the opposite of goodness, the opposite of his divine rays manifested in his love and his light; and as these show unto the searcher in their bright truths that God *is* the Great I Am, so does the sum of darkness show in its sable folds that God does *not* exist unto the perception of the worshippers of Chaos.

198. There is but one darkness, and this is the absence of light.

199. Oh, ye who wander darkling among the shades of night, whence cometh your perception of the different degrees of its blackness? Ye can not, without light, understand your own darkness!

200. And therefore is light greater than darkness, for the revealer is greater than the revealed.

201. Darkness in man's spirit is, turning from the light within him and searching among the things without for the truths of God's creating.

202. Truths not understood do man no good.

203. Within the spirit of God's children is his own breath breathed, giving them the knowledge of truth and error, which will ask in every action, "Art thou right?" and if heeded will always show the direct pathway unto Deity.

CHAPTER II.

1. Is there a God?

2. There is existence, and it hath a cause. Causes all tend to one center, and from it are seen to diverge, spreading their rays unto the outer circumference.

3. From this circumference we see that they tend inward, converging toward the point; thus in man, the body, the life, and spirit, three mighty strides toward the living center, and the center lieth still within, for the spirit hath a cause of necessity more intelligent than itself, for the effect is less intelligent than its cause; and thus from less to greater intelligence, establishing a line of progression, we can in imagination arrive at the point where all progress toward and none pass beyond.

4. This is the fountain whence the causes flow in harmony, producing resultant harmonious truths, which in their turn show forth, in countless variations, the power, goodness, and love actuating the one grand center of centers, the cause of all causes, pure beyond conception of aught produced thereby.

5. This is God, the living and loving Creator of all things, the supreme Father. In Heaven and Earth, in space and its inhabitants, everywhere and at all times known by his fruits to be producer of good and enduring seed, known by his effects to be the one pure Cause of all.

6. The center is not inactive, but is continually in motion, doing good in all upon whom fall its divine rays.

7. Do not imagine that God is stern and unkind, for is not the spirit of man more loving than the animals that do

not enjoy his elevation, and then is not God far more loving than man's most rapturous joy can picture?

8. Oh, yes, children of the living God, he is indeed the perfection of all goodness and holiness, and oh, strive to repay him for your existence by imitating his holy ways!

9. Let not dark philosophical teachings in their outer demonstrations mar the pure serenity of thy inner light. Let thy God claim all thy thoughts, and thus strive to recompense him for giving thee power to think.

10. Thou hast thy pay in the act of thinking; then let the resultant actions be wholly and solely God's.

11. Error hath erected its own God. Being short-sighted and imperfect it hath, after its own mind, erected the Idol, and poor deluded man hath worshiped.

12. Chaos brought from out her depths light and life at God's command. Yet had he not commanded they had not existed; being in existence, and God being perfect, they can not be annihilated.

13. Error hath set up an opposite of God, of heaven, and of an eternal life.

14. There are two powers, or one and its opposite; but as the one increases, the other diminishes; and as God is the perfection of the one, its opposite must be but that which is termed Chaos.

15. If in the creation there can be one atom destroyed, then is the whole imperfect. When error hath accomplished this destruction, then, and not until then, will it have a firm foundation, and will need its own destroying God, and its own reign will be perfect.

16. Man, by viewing the outward with contracted vision, sees life and death, so termed, blending in all things, and yet hath drawn the erroneous conclusion that there is a living embodiment of destruction, a home for this being, and food as terrible as himself.

17. If God said, "Let there be Light," and life is caused by light, which is proven by the barrenness of darkness, then can there be no life independent of him.

18. When presumptuous man useth his individuality to try and substantiate the existence of a being which would re-create chaos by its very existence, it were far better that he had never been born than to thus live in vain.

19. Oh, how weak is man ! And yet how noble and high could he be did he learn of truth and dwell in love, did he follow God and forsake the temples of error.

20. Did he need proof of the love and kindness of his Father in Heaven, it would seem sufficient that while not following in the paths of truth and righteousness he is still permitted to exist and enjoy his own perversion.

21. Still permitted to be a monument unto his Father's love and mercy, and thus in his very perversion proving that God is indeed good and worthy of all imitation.

22. God is not changed by man.

23. He may be misrepresented, and His child by waywardness may injure himself, yet the pure and eternal One remaineth the same unto all eternity.

24. The duties of man are as varied as themselves. Their organizations all being different, and duty being but a result of organization, each and every one must have a different sphere of action.

25. Individuality is thus obtained and thus proven to exist. All are thus their own independent monuments unto God's glory, yet all builded by the hand of God, and in a measure dependent upon him.

26. Below Him there is nothing perfect as Himself. All being His fruits are good ; all produced by love, and by love blended and united throughout the whole creation ; depending upon one another merely as God's love is manifested in them, and thus only truly and entirely dependent upon him.

27. Man's departure from this love depriveth him of the strength which unity giveth. Without God's love there is no unity, and can be no harmony, neither strength.

28. Love must cement that which lasts, for there is no lasting thing without it. It is folly to unite in any save

the bonds of God's love, for in such unity God is not glorified.

29. If you unite in the flesh, what credit have ye when the flesh returneth whence it came? There is only the more darkness to overcome. But when in love you unite, then in the fullness of God's light you will receive strength, and be equal unto all the powers that can oppose your progress.

30. God being perfect can only be glorified by the agency of his own attributes. Flesh pots, or dead bodies in their stench, though they are outwardly useful unto creation—for there is nothing wasted—do not appear half so lovely, or are not half so acceptable, as the living, burning light within.

31. Man is an emblem of creation—the cap which beautifies the column. He hath light and darkness, life and death, Deity and chaos, represented within his own being.

32. Death is his tribunal, light his judge—and Deity holdeth within his hand the just reward.

33. Life holdeth before the light his actions, and the decision is according as the deeds performed.

34. Chaos yieldeth her picture in evidence, for every good action of the life hath drawn a light line upon her dark face.

35. Beware of the dark colors, for they do not show in the perfect darkness, and the time thus wasted maketh an unfinished picture that shall condemn thee.

36. Dip thy pencil in the fountain wherein is God's own pure light, and with it draw and color firmly the scenes of thy life, and behold at the tribunal thou shalt see it adorning the most favored portions of thy Father's House.

37. Light attracteth light, and darkness loveth darkness.

38. If life be by light revealed, darkness is thereby repulsed; yet if darkness reveal the life, light is thereby repulsed, and the future progress of the spirit thus rendered more gloomy and slow than if the light were attracted.

39. The spirit which hath eyed the light, and acted in

love while in the body, making manifest God's pure truth, hath established an affinity for the light, and can approach it rapidly when freed from outside influences, to dwell in its own pure depths unto all eternity.

40. If dark thoughts have prompted actions darker than themselves, and the life become stained with black images, then is an affinity for darkness and error formed which it is indeed hard to break.

41. Thus while the light attracteth toward its purity, the opposite attracteth toward its impurity, thus retarding the homeward passage of the poor benighted child of error.

42. Light in man being the emblem or the essence of the light without, visible by reflection to the outer eye of man, and this essence being the germ of thought and its resultant actions—being the moving power of man—therefore is the outer light the moving power of the outer bodies and substances of the whole creation, from the atom up to man.

43. When God said, "Let there be Light," the essence of the light within his own pure spirit produced and gave laws unto the light without, which was but the result of its active essence.

44. Thus the circling motion of Deity's holy thoughts giveth as a result the numberless circling orbs that illuminate the vast space comprehensible only unto the spirit of the great and good Producer.

45. The actions of the perfect Creator are seen in the varied yet harmonious actions of the universal creation. The outer is but the embodiment of the inner, and hence how supremely wise and loving must be the grand Source whose condensed thoughts are countless heavenly bodies!

46. Oh, who save Himself can understand His ways?

47. Thou holy and eternal Father, whom we love yet can not comprehend, oh, grant that in doing thy will we may merit thy presence and communion. Oh, let us not live in vain! Let us with words of living light make manifest unto thy children thy supreme love and mercy.

Oh, Father, grant thy wayward children may see and know thee as thou art, even as an hungering parent who longeth to restore them to happiness and peace. Father, they are perishing in darkness, they will not heed the light; oh, give strength and holiness unto thy poor instruments, that the erring may hear and see that thou art indeed pure beyond conception, loving beyond measure. Oh, Father, we would not dictate unto thee, and know thou seest all; yet, Father, the pent-up love bursts its bonds, and would fain anoint thine holy feet. Oh, strengthen us to a firm reliance upon thee; permit us in sincerity, truth, and love to say, "Thy will be done." We are weakness itself, and oh, beside thee we are very poor in wisdom. Oh, let not our short-comings dishonor thy name, but let our every thought, action, and aspiration be as rays of thy divine purity. Father, sustain us in our labor with thy own powerful arm. Give us wisdom, strength, and purity, and oh, grant us humility, that our spirits may always remember that of ourselves we can do nothing, and thine will be the glory forever.

48. It is a fearful thing to teach. The secrets of true knowledge are hard to find, and when found are hard to be explained.

49. Hard to find, because they tend step by step toward the center, God; and hard to be explained, because all things are as rays of him, and he can not by aught below him be comprehended.

50. Man hath always striven to trace in from the circumference of Nature's objects around him, searching for laws of government from their surfaces, and thus classifying outsides and drawing imperfect conclusions. He should first open the channel of his central communication with the Fountain of all wisdom, and thus be enabled to view the central powers of Nature's numerous host with an enlightened understanding.

51. He hath labored a long life to produce that which death hath shown him to be void of truth. Material eyes were constructed to view matter, and thus save the inner

power of the eye and man from constant contact with it; yet God never intended that only the outside eye should be used, that only the body should be fed, but intended it to be the living proof of the inner existence.

52. Welling up from the great and pure fountain cometh the Light-Divine; penetrating all centers, producing all life, quickening all germs, feasting all intelligence, and spreading its rays unto the outer circumference of the numberless objects in nature, it completeth its circle by again concentrating its rays in the fruit produced, which again receives life-blood from Deity, and again rolls around its circle, giving God glory in all its existence by the harmony manifested therein.

53. From God cometh all. All life, as hath been said, is but the effect of light. None save God is perfect. Each and every one hath within its being that vacancy which maketh change necessary. If all were perfect there could be no change, for in perfection there is no imperfect attribute from which change arises.

54. God created, yet himself changed not. He produced all things, yet did not grow; in all things implanted the seed of change or motion, yet over all things is the sole and eternal independent Ruler.

55. Two Gods can not exist, neither can there be three Gods. Two perfections would be but one perfect, and three would be no more. All perfect attributes are necessary in one, and if more were allowed to exist they must be imperfect, which is an absurdity.

56. From the atom, up to the Great Creator, all are different; all have individuality; all divide into innumerable ones; and whence can come oneness, save from one perfect Creator? Disagreement proveth imperfection; harmony is the fruit of perfection. All the ones of the creation harmonize; all are effects; and thus we infer that there exists but one central cause from which all flow, and by which all are governed.

57. Man, not being perfect, yet thinking he knew the

truth, hath made unto himself a god of each attribute of Deity, and thus blinded, hath led the blind into his own trenches. Whence cometh thy individuality? Analyze thyself, and thou wilt in imperfection find the image of the very attributes thou dost worship—yet thou art not three, nor yet two—thou art one, and thus the image of one Father.

58. Without a false foundation, false temples can not be erected. And thus to remove these dangerous edifices, it is best to undermine them at once. There is danger in scaling their slippery sides, lest we fall and become crushed ourselves. It is not safe to begin at the top, for the wary watchers within would not permit stones to be thrown, every fall of which tended to destroy their lives, or to render them helpless.

59. They are built upon sand; error enthralls them. Pour upon the sandy foundations the divine waters of Truth, and the dreadful weight above shall sink them forever beneath the surface. All things brought to the rescue will but increase the weight and render the destruction more sure, for error can not help sustain that which truth is sinking.

60. One grain's weight of pure truth is heavier or of more weight than all the error man hath ever created.

61. Oh, could man see and believe this, how much more happiness and purity would he enjoy! Error vaunteth itself. Truth is honest and simple, yet is the corner-stone upon which God's own Throne standeth.

62. How often are long lives spent in wasting talents that should glorify their Creator! Body, mind, and even spirit itself, are made subservient unto low desires! Instead of communing with Angelic companions, and feasting in the light of divine wisdom, how often do they stoop, and in the darkened crowd of misled children, grovel in filthy, corrupting passions!

63. And such are honored of men! The blinded can not see that they are led by the blind, who call, "Lo! here

is light, come and see;" and they not seeing, go, and in going lose the power to see, and all is darkness.

64. There is sufficient light for all, and all have sufficient unto their own need, which, if used, must elevate themselves and their brethren.

65. The blind submission of man unto the might of outside power, and his fear of its punishment, hath kept his spirit in bondage.

66. The bound spirit putteth the body in chains.

67. As God is free, so must man become ere earth can be worthy of his divine presence. Free from error, clean and transparent in the sight of his Father, noble and God-like in his bearing, and from his mouth flow forth tones of living wisdom, unto which Deity can listen as unto a worthy companion.

68. And why not, oh, man! why not render thyself worthy of this high position? Thou hast the power of aspiring, which is the seed from which springeth the longed-for reality, and if true unto thyself, thou canst attract, not only angels bright and holy, but the pure One, in whom center all pure essences, will approach, and bless, and purify thy spirit with his Divine presence.

69. Oh, how thou clingest unto error! Rank superstition holds thee, hypocrisy binds thee, and bigotry whips thee as with many cords! The son and child of God a slave unto flesh! A ruler in the Heavens serving upon earth! The noblest of God's works polluted, degraded, wallowing in filth, whilst in the high and holy mansions of his Father his appointed tenement is unoccupied!

70. Was it for this thou wert created? Whence came those exalted powers thy slavery of spirit rendereth useless? Whence thy high and pure aspirations? Oh, do believe that only these purities ornament thee in the sight of God, and cast from thee the baubles that pass away with thy fleshy tabernacle.

71. Know, oh, Man, that every thought is recorded in thy own light, and in thy own circle is revealed unto the

sight of God. Thought is eternal as thy own spirit, and as thou thinkest so dost thou plant seed, which, if holy, will bring forth actions which will render thy sphere most acceptable unto God.

72. The spirit must grow, and divine intelligence is its nourishing food. Love of God sustains its faltering steps, and truth lendeth a firm yet willing hand.

73. Man, thou art an eternal being, fed by eternal food, nourished by draughts of enduring strength, and of these thou must partake to fulfill thy destiny.

74. Do not all things on earth pass away? Yesterday they were, to-day are not; then can an immortal spirit find food therein? Immortality hath only congeniality for that which is unchangeable unto all eternity. There is but one unchangeable Being, and hence all food for spirit's sustenance must be found within His own pure attributes.

75. Why feed upon that which createth hunger, even as thou dost partake of it?

76. Below there can not be food for that which is above.

77. All things on earth are below thee. There is no spirit save thine on earth. There is life and instinct, yet no self-controlling spirit save thy own. Thou canst commune with thy brother-spirit, and if it be more fully developed thou canst receive food; yet if below thy development, thou wilt go hungering away. And where can food come from save from above?

78. Spirit being an eternal essence, can not be nourished by matter. The breath of Deity can not inflate material lungs. The Light of His divine atmosphere can not enter outward eyes, and his voice can not by outer ears be heard.

79. Spirit of man is the child of God. His body is the child of earth, yet therefrom produced by God, who in his production created the laws for his reproduction.

80. The body being created from the earth, must receive its nourishment therefrom; and as there is in all things the seed of death, which is necessary to reproduc-

tion, so in man is death of the body implanted at his conception.

81. At death of the outer body the true life of the inner spirit commenceth.

82. As in life it hath followed the path of its Father's lighting, so in death is the seed of eternal life quickened by the effulgent glory of the light perfected.

83. As on earth it strove for the true life, so in Heaven are the seeds thus planted permitted to bloom and give forth celestial fragrance.

84. Oh, strive for the true life. Plant and nourish holy seed, making thy portion of thy Father's vineyard worthy of his own enjoyment.

85. All life is of God—all death but his quickening attribute which in the outer prepareth the path for his life to enter; thus to give the dead life, and from the life his return receive.

86. Can death glorify God? Can corruption give beauty and comeliness to the beholder? Then if ye labor among the dead, and can not give life unto them, of what avail is your labor?

87. God doth not search for the living among the dead. He alone imparteth life, and He alone can quicken. Among the spirits of men must spirit labor to be exalted of God.

88. If ye labor among the dead, when called by your Father from the vineyard, you will be covered with stinking filth, and behold all your labor hath been in vain, for you could not impart life, and your reward is lost!

89. If unto the outside cares you give the life then as they pass away with your body, is not the spirit barren as when the vineyard was entered?

90. Whereas if in the light within you ye have labored, giving God, your Creator, glory, then in the fullness of His light are ye glorified. As ye labor for God so do His holy attributes labor for your own exaltation.

91. All of God's holy attributes are implanted in the

spirit of man. These work out the will of their Creator if not hindered by the individuality of the possessor. By the perverseness of man by his outer education they can be kept, as it were, in a state of idleness, yet they ever live, and must eventually rule his actions.

92. Ignorance and selfishness have constantly encroached upon the spirit's privileges. Its ways are peace. Its voice gentle and loving. It shrinks from tumult, and in the silent and fervent prayer ascends unto its Father for sympathy. By selfish, and, consequently, ignorant man, its voice is unheeded, as he whirls along the beaten track toward his end of earth; yet when the end cometh in view, and the far-off shadow is a dread reality, then passeth before him the vanity of a wasted life; then in the dread silence is heard that still, small voice, and oh, how mournful its sound!

93. The spirit hath on earth a hard warfare. Fighting the good fight in its own household, yet always striving to benefit others as well as itself thereby. 'Tis hard to govern unruly inherited passions, whilst all outside influences seem to conspire against the light within.

94. How very little time is taken for its benefit.

95. It must inspire good actions, prompt holy deeds, and in all things strive to glorify its Creator, and often behold all of its good intentions frustrated, and its very promptings used to gratify unholy passions and exalt selfishness.

96. If true through the dark passage, if it continually eyes the light within itself, and is thereby at all times guided through the surrounding darkness, then indeed is the true fight fought, and the great reward obtained.

97. The Holy One looketh down through the centers of His creation, and seeth harmony everywhere exhibited.

98. The remotest body in space hath its central essence connected with Him, and is thus the evidence of His glory to its fullest power and extent. He hath a witness in every atom in the universe. And what avail were these evidences and these witnesses were there not intelligence to

comprehend them? and if intelligence lie idle, of what avail is it, or what credit hath its Creator and Bestower?

99. Intelligence in man is the result of active powers which the intelligence of his God created. If the powers be clogged and hindered, the intelligence is thus comparatively less than were they actively employed.

100. If they be kept active, their capacity is expended and more intelligence obtained.

101. Through him the intelligence of God passes, as it were, giving life to his energies, and showing itself in his individuality separate and distinct from all other individual intelligence, yet blending with all in its sphere of purity.

102. If the organization or powers of individuality be kept pure, then the intelligence can be relied on, and will carry with it the impress of its divine nature. If not permitted to pass thus freely, then it must creep out and reveal itself in the actions of the selfish individual.

103. Who can be selfish and deceive God? Is it not his intelligence passing through them, and can not he separate his own purity from their selfish impurity?

104. He knoweth all. The shades cast on light's pure face by the surrounding darkness are familiar to His all-seeing eye.

105. He can not be blinded or misled by man. All wanderings note themselves, all goodness elevates His child, and in either case they are by divine intelligence stamped upon the mind of Deity.

106. Can earth repay one who hath by unfaithfulness turned away from God? The barren love darkness, but the fruitful love the light. There is no enjoyment in darkness, else had light never removed it, for God doth not remove or change that which is good.

107. Behold a child of Purity, a true Man, the son of God. He is a transparent being. His individuality does not check the pure intelligence in its passage.

108. He walks among men unobserved. His ways are peaceful when duty does not call for activity.

109. To himself the divine light floweth unobstructed, and through him it passeth in purity. 'Tis the light of his eye, the wisdom of his mouth, and the sweet, joyous strains unto which his enchanted spirit loveth to listen.

110. It descendeth as a shaft of living light into his spirit, and, illuminating the temple in which it dwells, sends out rays of brilliant glory unto all observers.

111. His vision is purified. He looks at the Creation with an enlarged understanding. Seeth naught but purity and harmony blending in all things.

112. To his eye all is lovely. The delicate flower showeth unto him the love which brought it forth; the mighty tree is to his vision but evidence of his Father's good laws of production; the rocky mountain mass, the lovely plain, the purling brook, and mighty river, or the deep roar of the boundless ocean, all and every one, unto his purified gaze, are beautiful evidences of the goodness and enduring love of God.

113. He looketh in the pure light in which his Father's eye beheld his creation, and then pronounced it "Good."

114. His purity is used by Deity to behold his works.

115. Every breeze carrieth unto his sense of smell its load of pure incense, fans his sense of feeling, and soothes him as a gentle mother doth her fondly loved infant.

116. No discord reaches his ear; all is counteracted by the outward-flowing harmony. He becometh familiar with the pure tones within, and naught without can drown them or sully their sweetness.

117. Over the Earth his senses wander guided by purity, and they revel in holy joy among its bright and lovely scenes.

118. He turneth toward the Heavens, his longed-for home, and the light bursteth forth in new joy, for here is its fount, here it resteth, and with the happiness that all created use in seeking home, it boundeth on its way.

119. To his vision now cometh his Father's Throne. Angelic hosts smile down upon him; and oh, in their midst

standeth one who bendeth down his gaze and sheddeth around him the holy light of Divine favor.

120. To his ear cometh, in tones so soft and sweet that his enraptured spirit weeps for joy, "Laborer, behold thy reward. This bright crown, formed of thy own high aspirations, wreathed by angelic hands, is for thee to wear in my presence unto all eternity. Thou art worthy by faithfulness, and by purity ennobled. Humility hath exalted thee unto the high position, and with thee am I well pleased."

121. And again the Angels sing, making the heavens resound with their sweet tones of loving praise unto his holy name.

122. Such the Earth, and such the Heavens reveal unto the gaze of the purity-attracting spirit.

123. Duty, however irksome to others, is easy unto him.

124. The spirit of God worketh through him, and nothing so disagreeable or uncongenial as to sully this pure helpmeet.

125. Calmly, serenely happy within, no jarring without can affect him. He hath no affinity for discord; his calmness repels it, and it shuns him as an enemy.

126. Oh, what an enviable position! yet how few seek earnestly to obtain it.

127. When obtained it is never lost. The spirit who hath seen the bright and glorious home, or who hath viewed the fruits of Deity in his own light, can not descend among the transient things of earth, and with darkened vision seek for happiness and peace.

128. Heaven's glory lasteth. God's light is eternal. And whosoever partaketh thereof can never forget the sweetness of the draught.

CHAPTER III.

1. God's light is not confined unto his own presence, and by high encompassing walls barred from his children on earth; but freedom unto it is given, and not only Heaven, but boundless space is filled with the rays thereof.

2. Wherever is attraction for it, there is it found.

3. With His child on earth, earnest, sincere desire, with an humbleness of spirit, always produceth, as a result, a vacancy of self, which is supplied by the holy light and love of God.

4. If this vacancy be not created, light can not be supplied; and if created, God alone can check his light from filling it to overflowing.

5. This is the Philosophy of Prayer.

6. The humble spirit seeth its unworthiness; being hindered and cramped for room in its narrow cell, it falls upon its last and only resource, in agony asking for light.

7. Asking in humility that which is good, is creating in the fleshy temple a vacuum which the light within, being weary and exhausted, can not fill, hence it floweth that which is attracted, even the pure light of God.

8. Flesh can not pray; teeth, tongue, and lips can not attract the life-giving light; neither can they strengthen the weary light within; they are governed by it, and consequently constantly exhaust it, whilst its only food is that which cometh from above its present.

9. The purest and sweetest food floweth directly from the Father. Oh, children, beware of those who would limit the power of your Heavenly Father. They would fain thrust the sweet draught from your lips; they would fain

keep you in darkness. Oh, guard well your own God-given privileges! Heed only his light; follow only his teachings, and boundless glory awaits you.

10. Oh, when you feel that dread hollowness or deadness within, fear not to fall at your Father's feet, and the result will prove unto your spirit that none go from Him hungering away!

11. He is just. There is no desire but what is a result of powers of his creating, and, having created them, is he incapable of their gratification?

12. In man there are not privileges which allow him to measure Deity's designs, and when this is attempted, know that of a certainty error hath prompted it.

13. The ways of Perfection must always be mysterious and incomprehensible unto imperfection; and the more imperfect, the more mystery.

14. To those whom error leads, the trusting dependence of the truth-loving is mysterious. Having never experienced that God is not afar off, they look for Him and his Throne with outer eyes, and not seeing him or it in the dim distance, conclude there is no such in existence.

15. They would limit the speed, strength, and purity, by measuring God's light in their own vessels. Thus 'tis to them very strange that the prayer of the humble martyr quencheth the torturing fire and filleth the departing spirit with hymns of holy joy.

16. From the central essence of spirit riseth the humble prayer. The outward agony seemeth to be too hard for spirit to bear. Strength is waning, and from it bursts forth, "Help, Father; save thy child."

17. It is enough. From His holy hand descendeth, as a ball of joyous light, peace and happiness; it bursteth within the seeking spirit, and poureth to the outer circumference its holy balm; and the agony is removed by the hand of God. The end is permitted; the flames encroach until the connecting link is severed, and the illuminated one is freed forever.

18. How simple, when understood !

19. When chained to the stake, with the crackling and blazing fagots piled high around thee, whence could come from without a power to check the pain ? Of what avail all outward sympathy ? If outer hands quenched the fire, inner spirits would first prompt the action. God never forsakes the trusting spirit, but in time of greatest need is ever most ready to aid his child.

20. Naught can encompass or overleap his power ; and if not understood, is nevertheless unlimited.

21. There is in the Creation no unsupplied desire.

22. The various wants of the outer creation are supplied by God through the channel of laws created therefor.

23. The thirsting flower and sparkling dew-drop mutually destroy their own wants. The sandy Desert and boundless Ocean create and supply wants of the earth. The high and barren mountain, the lovely plain, attract from the earth's great reservoir the sweet, refreshing shower which restoreth harmony by supplying the vacancy of want.

24. All is arranged by harmonious principles ; all governed by them, and they by their Creator.

25. Man is not an exception to this harmonious arrangement.

26. His Individuality, though exalted, can not limit the bountiful love of God.

27. As all nature asks for its supply by its own want, so do the wants of Man, through the channels of pure love, draw down Heaven's pure light in abundant supply, even while asking.

28. In Nature, want must precede supply. In man, asking must precede answering.

29. His Heavenly Father knoweth every want, yet wasteth not his food. He that will not ask is not humble enough to receive thankfully or use rightfully.

30. There are those, styled Philosophers, who believe not in prayer ; they think all below Deity is regulated by

laws which to them seem beyond his own control. They think to measure and regulate Infinity with finite powers!

31. If God hath created, in the act he hath imparted boundary unto his creation. And if he hath limited his creation, is he not master of that limitation?

32. Man, the highest on Earth, is limited, yet, as hath been said, master of his own limitation; and should he then deny powers unto his Maker which he himself is but a living monument unto?

33. There is power to pray, and God hath power over his creation. Prayer is a result of powers or privileges, and hence can He answer all prayers by an exercise of the privilege which his supreme power giveth.

34. What folly to condemn that which has never been tried.

35. Those who condemn Prayer are ignorantly striving to deprive themselves of their greatest privilege, even that of communing with their Father in Heaven.

36. Taste of the fountain ere thou condemnest that which floweth therefrom; but when thou wouldst approach, leave behind all thy selfish desires after worldly exaltation, and in sincerity, humility, and entire resignation ask for Wisdom. Thou wilt receive a draught which will drown all the silly words thou wouldst utter, and strengthen thee for higher attainments and more glorious wisdom.

37. Those who have tasted of this Heavenly food, never condemn it. It is so full in supply, and so nourishing unto the poor seeker, that 'tis never forgotten.

38. The Patriarch looks back to the far-distant days of his youth, when friendless, homeless, and helpless he was wandering in the trackless desert of Life.

39. He remembers one, and the first heartfelt, agonizing prayer unto his Creator. It was short—it burst forth, unheeded by flesh, “Father, save me, or I perish!”

40. And as his memory dwells on this brightly-remembered spot, tears of purest joy course down the time-worn lines of his aged face, and the same spirit offereth again

thanksgiving for the life of peace which this short prayer opened the door unto.

41. That is not prayer which remaineth unanswered.

42. If thou thinkest thou hast prayed, yet received no answer, take heed lest thou art worshiping an Idol of thy own creating.

43. If thou askest of Idols thy own fancy hath builded, what canst thou expect in answer above thee? That which thou worshipeth is of thy own creating, and hence below thee, and can not elevate thee!

44. When thou askest, let it be of thy Creator—thy Heavenly Father, for he alone can grant thee that which for thee is best.

45. If thou prayest sincerely and in humility, and yet thou dost not feel thou art answered, remember thou hast asked of the fountain of wisdom, and perhaps for thy good this feeling is permitted.

46. True prayer seeketh not to know its answer, for in the very seeking its design would be frustrated by want of humility and sincerity.

47. If thou askest of God thy duty is performed, the result lieth with him.

48. Thou canst not ask of Him, unless thou dost need, and needing will always warrant that thou dost merit that which is asked.

49. Raise high thy aspirations. Seek the feet of thy Eternal Father, and solicit his own pure love to dwell within thy spirit, and thou wilt not go away empty.

50. If God, thy Father, useth principles through which to assure thee of his love and purity, do not thou fall down and worship them. They being but effect of Him and his power, being neutral agents, the channel through which Intelligence and Love flow are not only secondary unto Him, but also unto these pure, loving essences, the Attributes of Deity.

51. Principles, Laws, Essences, and Consolidated Essences, or results thereof, are all effects of One still more

pure than they, who hath created them and fixed the compass of their power.

52. They can not get beyond his control, for they are but an emanation, a result of that Intelligence from which they sprang, and surely a result can not surpass its cause in any thing.

53. These are the Machinery of Creation in which the power moveth to accomplish the will of Deity, which will first accomplish their construction.

54. Man, however skilled, can not model his own Ideal. If he approach it, it flieth away above and beyond him; and as he followeth on, and still upward, more glorious doth the bright vision become, until he seeth it revealed in the purity and holiness of the Center whence it came.

55. Principles must eternally be the same in compass and power, eternally working as the directing power will-eth; no progression, no enjoyment, save as given by the passage of purity and holiness through them, which purity and holiness are separate and distinct from the inanimate channels through which they operate.

56. They are as the shades through which God's bright rays pass, only visible by contrast with the light, and by its passage purified, or by its absence dense as the darkness of Chaos.

57. Of what were principles if not understood? and how could they be understood without an Intelligence superior to themselves existed? Is not that which comprehends superior to that comprehended?

58. Man can, to a certain extent, comprehend principles, and to that extent can control them in action; making them imperfectly perform for him what they perfectly accomplish for their Perfect Controller. And hence, again, Man's imperfection proveth God's perfection. His imperfect control proveth there *is* perfect control; and his imperfect understanding proveth there is One who perfectly understands all of their actions.

59. Prayer is unto the poor, tired, and hopeless spirit

the essence which floweth out after peace, unmindful of aught but its own intense suffering; it toucheth one of the numerous chords vibrating unto the ear of Deity, and all danger is removed and all want supplied in the abundance of the peace bestowed.

60. All nature aboundeth with fruits of his divine love. The lovely scenery and glowing light shed upon it, the ice-bound cliff and snow-capped mountain, the smooth surface and dark, deep roar of the mighty ocean, all by their softening and blending shades and beauty prove that they are the result of an enlightened and living Love.

61. The bright rays of the summer sun, the bleak howl of the winter storm, the soft beams of the pale moon, the twinkling of the brilliant stars, or the deep blackness of the stormy midnight hour; all and every one are but the outside guards stationed at the portals of the Temple wherein pure Love dwelleth.

62. On the waving boughs of the lofty and graceful tree is fastened securely the nest of the mother Bird. By her side the loved and fondly-loving mate singeth, and every joyous note proclaims that happiness their lot is, and love their binding tie.

63. The Eagle's wild scream, and his fiery eye, and fiercely-clenching talons, showeth unto the wary seeker after unholy spoil, that his offspring are dearer than the life that defends them.

64. The little Lamb is guided to the sweetest pasture on the sunny bank, and in danger fiercely defended by its ever watchful and loving mother.

65. The Lioness at the approach of danger carrieth her cub to the safest recess in the den, and then by the side of her lord taketh her stand. Wo unto the one whom an unwary step placeth in their power, for their fierceness is ten-fold augmented by the burning of their love within.

66. As the warrior entereth the field of battle, the thoughts of a fondly loved home, a dear native land, pass through his mind. He sees them changed, the old home-

stead in ruins, the inmates slain, the land of promise desolated, and maddened unto desperation he dealeth harder blows, and maketh more deadly assaults.

67. See that tender Mother, how she loveth the little one nestling on her soft bosom—how she caresses it, and how its sweet smiles repay her affection. Behold her now—she had left the dear one asleep, and returning beholds the house in flames! Spurning control, throwing aside strong opposing men, she rushes to the flame-enveloped bed, catches therefrom the unharmed treasure, and falls fainting from the window into the strong arms of the crowd below.

68. All are cemented and sustained by the soft, blending influence of thy pure Love, oh, thou great and good Creator.

69. In thine own holy presence is it found in purity.

70. Around thy Throne it circles, and in its soft joy myriad angels revel in eternal happiness. Their beings drink deep of this delicious liquid, and from them it returneth thanks in sweetest strains of melody.

71. This is indeed worth striving for. Love in purity bringeth from within itself all that Deity can by his favor bestow. It blendeth with his own pure intelligence into all that can by spirit be comprehended.

72. They blend in truth and reveal its strength, and are of themselves all truth.

73. Without Love in the Divine Father, Light or intelligence had never existed; and separated from his light love were useless and dead.

74. Light and life precede love; yet without it isolated Individualism would reign in the creation.

75. Remove love, and every atom in the creation would separate from its neighboring atom. The mountains would crumble and fall, the earth separate and float from its moorings in space, countless brilliant stars would dissolve, separate, and become invisible, channels through which it flowed would become dense, separate into atoms, and become useless.

76. Spirit would forsake its encasement, and in the incentering love seek its Father's house, there to be exterminated forever, and behold Deity and Chaos are again alone in space, and from him again would have to come the command, Let light come forth, and plant and nourish love in the newly lighted space.

77. When light in purest essence within the mind of God conceived the idea of creation, Love sustained the idea, and it grew and came forth into space, taking form and being in harmony with the essences from which it resulted.

78. The indwelling love of the spirit of God was the seed from which the love and harmony of the creation grew. First within his Holy Spirit it moved ; and as the circling light burst forth into the hollow void, the cementing essence went forth in unison ; and as one illuminated space by removing darkness, the other collected the more dense (because less refined) particles into centers, added more and more as light grew more and more brilliant, until unto the ends of space all was moving as a vast and mighty Machine.

79. Thus side by side they forever dwell. Building stars in space from what man termeth nothing, and illuminating the surfaces thereof, until even his material eyes can see their fruits.

80. God worketh his own glory out of all opposing elements. Chaos, or that termed nothing, is the only direct opposite unto him. Then behold the greatness of God ! He hath builded worlds upon worlds out of nothing, yet the instant he commenceth, that instant is Chaos moving with newly conceived Life.

81. As the Light within conceived the creation, the light without created. And as the love of God in his own pure spirit blended and doth blend its own attributes into one independent, Eternal Being, so in the receding love was the outward harmony of Oneness revealed.

82. Man can not build that which equals his own spirit.

Neither in the outward satisfy himself, nor in the inward reap pure enjoyment, yet he can build and can reap enjoyment to a certain extent.

83. God builded the creation by the agency of his own pure attributes, yet he is not the creation, nor is it an embodiment of him. As Man remaineth separate and distinct from his building, so God doth remain independent of his creation.

84. As man can not build that which is beyond his control, neither can Deity surpass his power.

85. The opposite of Deity is Chaos, or nothing ; then can he from nothing surpass his own perfection ?

86. Oh, God, those who would make thee as an uncontrollable dead machine have never tasted of thy love, neither have they viewed thy creation in the only light that can fully reveal it, even thine own Divine rays.

87. Humility is the first step on the road leading up unto the Temple wherein true knowledge dwelleth

88. If man be not humble, he closeth the avenues leading from his Father into his spirit ; and as light can not penetrate a solid mass, neither can love enter in purity a stubborn and wayward spirit.

89. Man's elevation dependeth upon how he attracteth God's own pure light and love.

90. If he repel them, in reality he is approaching God's opposite ; and, as chaos is nothing, from nothing must he receive recompense.

91. Oh, children of God, ye who love your offspring, and delight at all times to render them happy by kind actions performed by you, believe that as the love within you is not of your own creating, and not under your own control, do believe from the joy it giveth that it is from One derived in whom it dwelleth in purity.

92. Ye could not love had not your Father in Heaven in his creation of your being implanted within it his own eternal attribute.

93. All the creation is the result of desire in the

mind of Deity, and must of this desire partake to exist.

94. Love desireth. This desire is unquenchable save in the fountain whence love floweth. It leaveth its home on an errand of mercy; around the vast circumference of Heaven it floateth, nourishing the hosts within. It passeth through space, visiting every body floating therein; it poureth upon them the Father's blessing; it again centereth inward toward its desired home, and is again purified by the Creator to again depart and again return.

95. As love of God in purity desireth to return to its own fount, and as man's love is an emanation thereof, it must partake of that from which it emanated, and must eventually draw near unto the everlasting fountain of pure Love.

96. As love of God sustained him in his creating, and supplied the wants of created, so must man's love sustain him in all his good works, helping him unto his own glorification, his own perfection.

97. Love descending from Deity passeth through his child on earth, and by the Individuality through whom it passeth is rendered visible in action, and is thus a beautiful illustration of Harmony.

98. The actions of man which love hath prompted and rendered effectual return unto the actor the pleasure which only dispensed goodness can bestow.

99. And herein behold the harmony of love illustrated; it acteth, and in the action receiveth return, thus completing its circle, and proving that in the creation there can be nothing lost or annihilated.

100. The light and love within man's spirit make it to desire still brighter light and still holier love, for they long for their eternal home.

101. They would elevate him, raise his individuality unto the high position which they in purity occupy.

102. They are the component parts of his individuality. The body is but a result, the effect of God's power through their instrumentality manifested. It is built of that on

which it dwells, and from which it can not escape, for harmony requireth that it should return unto earth all that it hath taken therefrom.

103. So does harmony require that the spirit should complete its circle by returning unto its Father in Heaven, whence it came.

104. And as light and love have nourished, so must it in action complete their work within it in its own expansion and comprehension.

105. If man by unharmonious actions striveth to mar the designs of God, striveth for and serveth God's opposite, it were better that life had never been given him. His opposition doth not affect Deity, for, as hath been said, He worketh his own glory out of all opposing elements; yet by the wayward and heedless individuality, those things designed in the bestowal of his talents are frustrated, and he liveth as the dead effect instead of as the true life requireth.

106. All life is pure in proportion as it assimilates unto the life of God.

107. All enjoy it in proportion as his holy attributes find a resting-place within their spiritual being.

108. Life being in the outward, as also in the inward being of spirit, but an effect of God's active will, must, in its very birth, inherit those attributes which existed, and do exist in the will which created it.

109. God is the cause and controller of all life.

110. Being thus within His power, it can not be controlled by ought below Him.

111. Man hath no power over life. It is eternal, for God liveth. He can neither create nor destroy it.

112. The eternal attributes which must stamp its being as an emanation from God, are light to create, and love to blend it in harmony with all created.

113. God knoweth whence he came, and whence his power. He knoweth how to create. He knoweth all. He can comprehend himself.

114. Man hath greater power than he hath ever imagined.

115. He hath been so enraptured with his own littleness, that his greatness hath never been discovered.

116. Those who should have opened the eyes of mankind, have shut them.

117. As God knoweth how to create, so can man perfected comprehend his creation.

118. Being in the Image of God, all else is below him, and can be understood, and, if God desireth, controlled.

119. Thus is he an inheritor of his Father's Kingdom, yet never an usurper of his power.

120. Thus can he sit upon the eternal Throne by his Father's side, and sway myriad worlds, yet not create an atom!

121. Being in the image of God, hath deep meaning.

122. Breathing eternal life is not an idle fabrication, for all life is an emanation of God's life, and, as hath been said, must be eternal.

123. Next unto God, is man his child.

124. Those who have never lived in flesh are holy and pure, yet in power second unto the spirit of man.

125. Angels and Archangels are for his guidance upon earth, and are thus ministering servants of God unto man.

126. But it is the child that the Father loveth to exalt. It is the child for whose welfare they are sent, and in whose service they are to labor in the eternal home of God.

127. Man hath been taught that he was the child of God; yet the Teacher of this simple, exalted truth, a true child of God, was doomed to an ignominious death.

128. Thus hath truth been received in past ages of the world. But behold, oh, man, truth still liveth and groweth, in defiance of all thy opposition.

129. Thy spirit, as it becometh more and more exalted,

will see and know that upon the ever-living truths of God it must rely to be saved from chaotic ignorance and error.

130. Thou mayest by thy selfishness hinder thyself, and check entirely for a season thy progress; yet, so sure as light overcometh darkness, so sure wilt thou in the end come to know the truth in purity.

CHAPTER IV.

1. THE highest of all attainments is to know God.
2. This is alone His own privilege.
3. The second great attainment is to know thyself, and thy connection with thy Father.
4. To know thyself thou must use His wisdom, for to comprehend requireth superiority.
5. The third great attainment, and second great privilege is to know and comprehend thy Father's creation.
6. Oh, strive, through thy Father's aid, to know thyself. Strive to comprehend thy spiritual privileges. Fear not to ask for aid, wherein thou must have it ere thou dost take the first true step.
7. If thou dost know that which thou art using, then canst thou succeed ; if not, failure is inevitable.
8. Thus thou seest that a sense of want leadeth unto that which giveth true knowledge, even the favor of God.
9. Be humble, and thou canst sink deep ; be exalted with pride, and thou canst not get below the surface.
10. Be simple and honest, true and good, and all will be well.
11. If he thus begin, he can not fall from that which he attaineth, for all below him is the eternal truth of God.
12. He can only fall by a blind dependence upon himself.
13. If he lean not upon God, whose is all strength, he becomes weakened and falls. He is leaning upon that which God's attributes are continually changing, and he must be as fickle as the staff upon which he leans.
14. The first step in error is a falling off from the truth

obtained. All falling is comparative. All being different, if they err they fall as their own scale is graded.

15. The light within regulates all in connection with the spirit in which it is placed.

16. If God and Truth are high, error and ignorance are low; and as the spirit of man favors the one he rises, or as the other he falls.

17. The greatest fall of man is sinning against the light of God placed within his own spirit.

18. To sin against, is to knowingly violate.

19. If a man know of a truth that which his Father requireth, yet of himself goeth directly opposite thereunto, great is the fall of that man.

20. God doth not change, neither can he know wrath, and man's individuality alone must carry the burden of his transgression.

21. Being the child of God, and perfected the constant companion of God, it is a fearful thing to knowingly cast censure in action upon the kind One who in purest love bestowed the power which is thus perverted!

22. To have thy high position in the Heavens, thou must on earth have the essence of Light and Darkness within thee.

23. To rule, thou must comprehend what thou art ruling.

24. Thou canst not comprehend that which thou hast not felt and known of thyself.

25. To rule over chaos, thou must have chaotic powers represented within thyself. Hence the body which belongeth unto the denser creation must and doth have powers separate and distinct from the light or spirit within.

26. These are placed within thee for thy government upon earth; and as thou dost govern the essences within, so in the future shalt thou govern the effects, or bodies and worlds without.

27. Thus thou seest, that being in the image of God hath indeed deep meaning.

28. He createth all, and knoweth all; and if thou wouldst

learn of that which must elevate thee in His sight, and in His light, ask, and thou wilt receive.

29. Thou knowest that light removeth darkness; and if thou encourage the darker powers, thou must be removed far from thy Father and thy high place in Heaven.

30. Thou art to overcome darkness as thy Father in his creation, and thus prove thyself to be indeed a worthy child.

31. Thy Father will not trust thee to rule others if thou canst not perfectly rule thyself; and he sees thee as thou art. Thou mayest deceive and blind thy silly brother by professions, but unto God thou art visible and naked.

32. To rule thyself thou must attract the attributes of God, the eternal Ruler.

33. If aught but His Will could have ruled, why did Chaos retreat at his command? And if within thee his power is not greatest, what favor from Him canst thou expect?

34. He loveth thee with a perfect love. His love was used in thy creation, and hence can not be used to annihilate thee and thy powers.

35. Thou canst obey or disobey, love or hate, yet art at last responsible for thy inheritance.

36. He giveth thee control of error by planting within thee the essences of truth. Thou must use his attributes to live, and in living repay him for the use thereof.

37. Thou art in His school, which is a practical one.

38. He seeth the compass of thy powers, and would fain show their extent unto thee, that a sense of thy own weakness should increase thy strength by asking His assistance.

39. Imperfection can not give perfect judgment.

40. The perfection of love in man is Charity.

41. A sense of weakness within maketh thee charitable unto thy brother, who to thy superior understanding seemeth to err.

42. The perfection of love to God is a firm reliance upon him.

43. He is purely charitable unto all his children who should imitate Him in charity one to another.

44. Greatness and simplicity are inseparably connected.

45. Simplicity is as necessary unto true greatness as is charity unto love.

46. If thou wouldst be a faithful follower of God, be simple in thy ways, and let love shed around thy pathway its holy fruit.

47. Be not elated with favor, even of God, neither be cast down in spirit by any save its own inward sense of weakness.

48. If thou feelest most unworthy of thy Father's notice, remember that thou art his child; and though thou mayest err, his love and charity remain eternally pure.

49. As hath been said, thou must feel these seasons of depression; thou must know the opposite of Light, in order to know fully its sweetness.

50. Oh, Man! when wilt thou believe the mighty truths among which thou movest are all within thy power of comprehension?

51. When wilt thou look at effect as but a demonstration of cause, and all causes but as a demonstration of the power of the good Creator of them?

52. Thou canst never successfully search for the inner cause among outer effects, for the current is against thee.

53. The light floweth out, and thou art striving to enter in opposition unto it.

54. There is little connected with thy earthly life which is of importance for thee to know. Thy spiritual being is the real and true existence, and this should thou develop to its fullest capability.

55. If thy spirit be not fed and clothed with the proper food and clothing, it can not enter the future existence capable of understanding its power, and this ignorance holdeth it back.

56. If thy body take all thy time, art thou thus preparing for Eternity. Of what avail is comeliness of body unto a deformed spirit?

57. And if in the sight of imperfect man thou art perfect, remember that imperfect vision can not behold perfection.

58. When man would exalt thee, seek thy Father in Heaven, and there, in his presence, learn what is true exaltation.

59. When he mocks thee and heaps upon thee all manner of abuse, thou art not, therefore, to forget God and imitate the abuse.

60. Learn to act unto man as though thy Heavenly Father was beside thee, and though man receiveth thy action, yet for God dost thou act.

61. Learn to expect reward only from God, and thou wilt never be disappointed. Thou mayest think thou art not rewarded, but thy thoughts do not regulate Deity.

62. On the other hand, He may be thus regulating thy thoughts to enable thee by faithfulness to receive still greater rewards than thou hast conceived possible.

63. Oh, hadst thou comprehension, couldst thou be induced to open thy spiritual eyes and see and understand the holiness and purity of the good Father, thou wouldst, indeed, by humility before him, take the first step unto true knowledge.

64. God is not hindered as thou by time and distance—everywhere, at all times, can he be. His power is unlimited.

65. If thou dost sincerely desire his presence, can he not come? Canst thou in desire surpass the bounty which gave thee the power of thyself to desire?

66. Then do not heedlessly walk the earth, imagining that thy Heavenly Father is at a great distance because unseen by thee.

67. Yet if He were from thee a greater distance than

thou canst conceive, all thy actions and thoughts would be visible and known to him !

68. Thou knowest how swiftly the outer light flies, then does not its producing essence surpass it in speed inconceivably ?

69. What thou canst comprehend, strive to apply rightfully, and thou wilt need few teachers.

70. Thy thoughts, through the agency of thy vision, circle instantly around the most remote star in space ; and if thy thought and vision are so quick, what must be the pure thought and perfect vision from which they emanate ?

71. Who, save God, can measure Thought ? All the creation is but the evidence that God thinketh and did think to create.

72. Man can not think perfect thoughts lest he could act perfect actions ; and when on earth he striveth after holiness, his striving is the product of thought.

73. In thinking he useth essences which result from the refined essences within the mind of God, in whose man's mind was created.

74. If, then, the controlling essences of thought in man are but the denser representatives of the pure essences of thought within the mind or spirit of God, how utterly impossible is it for thought to die or to escape the sight of God !

75. Thought unto God is as visible as the earth or the largest and most brilliant body in space.

76. Unto a limited comprehension it seemeth strange that one being can be at all times in all places ; and the more limited, the more strange, which proveth that unto the unlimited comprehension it is not strange at all.

77. It hath been proven that Deity can not create that which is beyond his power or control, and surely was any being permitted to pass entirely without the range of his vision, his own imperfection would thereby be proven.

78. All the vast machinery of creation, being the result

of perfect thought, is harmonious, and needs no controller, save as God desireth.

79. Principles and their essences result alike from more and still more refined essences, which, in circling, spiral lines, ascend toward the top, whereon is the One in whom is all refinement made perfect.

80. Harmony is the fruit of God, and not God of Harmony.

81. He produceth that by His perfect action, and it is but a name for the proof of His action.

82. All things emanate from Him, and if in His creation thou canst see different grades of power manifested in the life around thee, do not draw the erroneous conclusion that all things united produce God.

83. How can the Germ, without a superior quickening power, be quickened into new life? Dost thou think that the earth, in which it is placed, is this superior power? If so, what art thou but the lowest on earth, instead of the highest?

84. If thou canst establish the absurdity that what is below in power produceth that which is above, thou hast annihilated God and thyself, and restored chaos to existence wherein ye have existed!

85. If this were established, the least would be greatest! The smallest atom would commence creation, and add, and build, and form, advance, and refine upon itself, until behold it vieweth at last the ever-increasing and never-ending addition of that which came from nothing and was of nothing composed!

86. Thou seest that the supposition of a beginning would be undermined by that which began it, and where in the dim shadows of night, where in chaos, even, couldst thou begin? Thou wouldst forever sink and never find rest!

87. It were better to commence with the plain, simple fact that thou dost exist. And having established this to thy satisfaction, thou hast a firm base upon which to rest, as thou dost look about thee.

88. Thou didst not produce thyself. Thou couldst not by the most refined animal life build a man equal unto thyself. Remember that in thy production reproduction is established, but thou didst not establish it.

89. Therefore acknowledge thy weakness, and the superior power whose fruit thou art.

90. Thou canst think, yet must admit that thy thoughts appear to come to thee, instead of being produced within thee! Thou hast within thy brain the powers which thought useth to make itself known and felt.

91. If thou canst produce Thought, tell its component parts.

92. Thought, as an essence and controlling power, is above and beyond, yet constantly around thee.

93. Within thy Brain is that individuality upon which it playeth, as the light upon the germ, quickening it into life, and giving wisdom as a result, pure in proportion as in purity the essence is received.

94. Thought created, and existeth around its creation.

95. As thou dost attract pure and holy thoughts, so will they come and dwell around thee, and at every opportunity enter thy household.

96. Yet if thou attract unholy thoughts, thy brain becomes deadened, and will not vibrate unto the strain sung by the holy ones.

97. How simple, truthful, and trusting is the little unlearned child! It believeth all are as honest and trustful as itself; no suspicion nor care; yet it giveth evidence of thought.

98. It showeth in all of its actions that its thoughts are pure and holy—an emanation of God's light and his love instilled into its being by the quickening of its existence.

99. Hard and bitter are the lessons which make it as the world in which it moves without.

100. And if, in after years, it showeth a reckless regard for truth and honesty, do not blame the child; for in childhood it was tempted and misled by its very virtues, im-

posed upon for confiding, abused for truthfulness; it yielded to the mighty errors without, and in agony fell a victim to the fearful odds against it.

101. Emblems of God's pure love and charity are his little children on earth.

102. Beside them and their humble trustfulness of spirit, the mightiest on earth are in the sight of God but as the dark, dry atom unto the bright and genial sun!

103. In the sight of God children are holy and pure.

104. Are they not His children? Hath He not in their mothers' pure love implanted the purest of His lovely rays shed upon earth?

105. Ye who love not children know not God. Ye who teach them error are planting within your spirits thorns that ages can not extract.

106. Over them God hath a watchful eye. His pure atmosphere encircles them, and upon their infant brain his own pure thought playeth, and their smile sheds around them holiness and peace.

107. Oh, if thou wouldst study thought in its purity, mark well the lisping prattle of thy child.

108. Go not unto proud, conceited man, for in his very pride he spurns from him the simplicity of true greatness.

109. Mark the look of thy child when the deceitful tongue is speaking, and from its unexpressible comprehension revealed in the sparkling eye, learn how to act.

110. From its serene happiness, the result of purity, learn how to live. The door of Heaven or happiness serene is never closed against thee, and if thou dost become an instrument upon which thought in purity can play, thou wilt be an honest and truthful child of God.

111. Thy actions will be directly inspired by God, thy aspirations will be holy, and high thoughts will descend from heaven and circle round thee, as brilliant rays of light.

112. As this light descends from heaven, it quickens thy brain, loosens thy tongue, and from thy mouth sendeth

forth streams of living wisdom, couched in lovely language, unto the astonished multitude.

113. Thou canst in thought see a better life which thou couldst live—oh, encourage the thought of it, and thou wilt rapidly approach that which in the past seemed perfection. Yet, as thou dost approach and attain, the atmosphere becometh more and more pure, and thoughts still more holy approach; thou dost grasp; retain, and grasp further again, until the presence of thy Heavenly Father satisfieth every desire.

114. As thou dost lovingly give unto thy child tasks to develop his powers, so unto thee doth God give trials to develop thee.

115. Thou hast a living, aspiring spirit. Thou art in the light and dark; thou learnest from thy own experience how to master them and guide their influence, and unto thy child giveth this knowledge, always showing the darkness contrasted by the brilliant light.

116. Ere thou enterest the difficult studies, seek first the proper knowledge of the thoughts thou wilt have to use therein.

117. Strive to receive them in purity, and all thou dost think about will assume a pure and lovely shape, and every step will advance thee in the true knowledge.

118. If thou dost not use pure thoughts, what canst thou learn in purity? And if thy knowledge be impure, of what use can it be unto one destined for the regions wherein dwelleth all purity?

119. True knowledge must always illustrate God's power, love, and harmony, for of them and by him is it composed.

120. All who obtain true knowledge are thereby exalted in the sight of God. Yet if it be not obtained, whence can come exaltation? To know thou art exalted requireth true knowledge.

121. On earth true knowledge consisteth in the comprehension of thy connection with God, thy Fellow-man, and the creation of which thou art part.

122. Thus thou seest that the first true thought would be of God the great originator of thy power to think.

123. And surely He should claim all thy thoughts and their effects as His due recompense and return for thy privilege. When thou thinkest of man, let it be to raise him, and thus glorify thy Maker; when of His creation, let it be to search for outward proof of His love and harmony.

124. Of God thou canst know but little whilst on his Footstool, for thereon thou art very limited compared unto the height thou wilt in the glorious future attain. Yet, oh, strive to comprehend his ways, for in the striving art thou exalted. Strive to understand thy connection with him, and thou wilt learn of privileges bestowed upon thee, his child, of which thy most enraptured imaginings fall far short!

125. Oh, seek His communion, seek to counsel with God thy Father, and all that can benefit or give happiness unto thy spirit will in pure love and perfect charity be given.

126. Thy little child hath a hard task; its little spirit wearies under the weight; it can not unaided proceed, and with perfect trustfulness it asks thee for help, and thou canst not refuse.

127. Is not God thy Father? Is he not more loving than thou art, and can not he give more perfect gifts, and more willingly bestow favor than thou?

128. Oh, then, as thou art imperfect, yet lovest so fondly, what must be that perfect love which dwelleth within the spirit of God!

129. Wouldst thou not sooner suffer than to have thy child in pain? Wouldst thou not sooner bestow favor upon it than be favored? Oh, then, believe what thou dost experience to be but a result of the same pleasure, the same powers within thy Father's spirit.

130. Oh, then, in view of these things, do thou seek communion with thy Father, even in the confidence with

which thy child seeketh thee, and thou wilt learn wisdom from his own lips in purity.

131. Beginning thus at the Fountain, thou canst float safely down the tide of true knowledge, stopping ever and anon to examine some truth whose lovely simplicity had heretofore escaped thy observation.

132. All things will seem unto thy spirit much plainer and much more simple than thou hadst ever imagined. Thou wilt be astonished at the simplicity of the causes whence all effects come. Thou wilt see them branching off in all directions from the parent cause, as the grain from one single germ, and in abundant effects fill full the demand of the ever-acting cause.

133. In Man thou wilt see beauties of which thou wert before ignorant, and errors which unto thy vision seem most foolish.

134. Thou wilt see him moving on the earth as one grand connecting link between God and his creation below.

135. His spirit of heaven, his body of earth, his mind an instrument played upon by the one, and composed of the most refined particles of the other.

136. Thus when earthly things are before him, the mind with its governing reason can act almost independent of the refined spirit; but when he searches in the Heavens, then the spirit calleth for help from above, knowing full well that plodding reason would become giddy in the great flight.

CHAPTER V.

1. **THE** Spirit of Man is that refined essence of Intelligence which in the Spirit of God had birth.

2. It is above all, save God its Creator and Father.

3. It receiveth from God strength, and in his presence becometh perfected.

4. It is independent governor of the body in which it is placed. All powers or actions of the body are under and liable to its control.

5. The house belongs unto it, yet it is capable of possessing without constantly inhabiting it.

6. It combines with the denser particles of the man, and thus constitutes Reason.

7. Reason is slower of perception and comprehension than spirit, and not so pure and perfect in its conclusions, for the mixture is more dense than is the independent spirit.

8. The spirit is unto reason what in a measure God's intelligence is unto the spirit.

9. Reason, unquickened by spirit, is exclusively outward, and its conclusions partake of an outward form.

10. In the child, spirit controls entirely, and consequently we see them truthful, simple, and loving.

11. They do not exhibit intelligence which the more developed spirit does, yet infinitely more perception and love of truth than the most wary reasoner.

12. They can be enticed by love in sincerity, yet know instantly the hypocrite. Whilst reason with all her strength would labor in vain to detect truth and remove error, the little child would seek the one and reject the other instantly.

13. And is not this the true knowledge of Man and his powers? To know first the connection of his spirit with its Creator, and, secondly, its connection with himself?

14. Whilst spirit enters Heaven and plucks therefrom choicest flowers, reason convinces the beholding doubter that indeed they are from on high.

15. Whilst spirit seeth God's own pure truths to convey the proof unto the spirit less gifted with vision that it sees, it must excite the reasoning powers, and with unmis-takable logic founded on truth which the doubter can comprehend, prove unto him through the convincement of his reason and next spirit, that indeed by the first pure truths are seen and comprehended.

16. Thus each has his own light; but if one wishes to trim the other's taper, outside and denser means must be used to reach and do it.

17. The reason is simply this: the spirit is alone connected inseparably with God, and in its creation was intended to draw therefrom its highest wisdom; and hence to convince it of a truth which hath never in its center been revealed, the center must by outside means be reached.

18. The laws of affinity do not annihilate the dependence of spirit upon God, and its independence of other spirits, however congenial.

19. Seest thou not the wisdom of this good arrangement? Thou dost labor exclusively for thyself, even while doing the utmost good unto thy fellow-man. And while he is idle, himself alone loses his reward.

20. If thou wouldst exalt thy reasoning powers, and pour forth thoughts pure and holy, give up all unto the sway of thy spiritual powers.

21. Thy spirit knoweth that which Reason can never comprehend, because it inhabits in eternity the pure place wherein is all truth, and where no outside proof is required.

22. For this it is created, whilst, as we have said, reason

formeth its connection with the outer creation, and is partly of the outer creation composed.

23. In the home of spirit, wherein is no error, where all is bright and lovely, there is no convincement needed ; for to see is to know, to hear, believe, and to taste filleth the spirit with purest joy.

24. God hath no need of Reason to convince his purified spirit-children that he is good and perfect, for they are from his good spirit created, and can comprehend their bright and glorious position without any demonstration of a lower nature.

25. Reason perfected is a great helper of spirit unto the convincement of those who still in the flesh exist, and for this purpose, used in Truth's behalf, it is a glorious instrument.

26. If used exclusively for outer influence and gain, it retards itself, and hinders its controlling spirit by constant opposition from progressing rapidly in the cause of true knowledge.

27. Misguided reason develops unholy passion, and thus constantly obstructs the will of God as made manifest within the spirit of his child.

28. When by Passion the outside man becomes deadened in feeling, the spiritual power is proportionately weakened ; and hence the downward course, once entered, is frequently fearfully rapid unto its darkened close.

29. Every successive erroneous step makes the next step easier, because the last has trampled on one more spiritual tie, loosened one more spiritual bond of connection with God, and hastened forward with redoubled power the poor, blind wanderer.

30. As the upward course, guided by the spirit and sustained by an exalted reason, is slow at first, and of unsteady step, yet in the end it maketh mighty strides toward perfection—so in the descent, the spirit checks and warns, the reason shows the hideous deformity of the debasing passions ; but as the hold slips again and again, the strides

become longer and more fearful, until all is extinguished in the last dying resolve!

31. Reason connects spirit with matter.

32. They all unite and form Mind, which is but a name for the whole.

33. Without Reason the spiritual powers could not be connected with earth; and without spirit the reasoning powers would be useless, for they would be cut away from all access above them, and would be but blind drudges below the animal Instinct.

34. All things emanating from God are, as hath been said, in harmony; yet there is that which unto the refined spirit is not at all harmonious.

35. In the spirit and its enjoyments affinity is harmony.

36. In reasoning, harmony is produced by the blending of the spiritual intelligence with the subject reasoned upon.

37. Thus after all thou seest that the next highest quality thou dost possess hath to solicit the spirit's aid, to make plain that with which it cometh in contact

38. And this plain and simple one seeketh in humility its Father in Heaven, and there of him asketh for wisdom, which is never refused.

39. Descending through thee is light's brilliant stream; first touching thy spiritual being, through it purity is transmitted to the minor powers of thy mind, and show themselves completing their circle in thy circumference in actions, which, as wheels cogging together, catch another's circumference, and thus move another center; and thou, oh, God, only can see the end!

40. One true man, with the spirit of God shedding light upon his spirit, can shake and move a world.

41. With plain and simple truths, revealed by an exalted simplicity of reasoning, he catches the ears, feeds the understanding, and finally moves the spirit in unison with his own, and with this first step cometh redoubled power. One by one the wheels move, and error after error is crushed between their close-fitting surfaces.

42. Pride stands firm in error's support, and selfishness almost stops the machinery with its giant strength; but a new shaft of light is added, and behold the Giant Brothers are crushed to atoms by the ever onward and powerful truth!

43. The True Man is simply one who seeketh for spiritual food in Heaven, and displays and dispenses it unto his kind; no opposition intimidates, no praise exalts him, but with firmness he proclaims truth's strength and beauty at every opportunity.

44. He who receives the light of God in his spirit, and would save it therein, knows not the richness of Heaven's blessings.

45. Love, to give happiness, must flow constantly, as God its creator designed in placing its channels in the creation. It can never rest.

46. Like the silver stream leaping down the mountain side in the bright sunlight, it is cooling, nourishing, and pure; yet if pent up, its purity is deadened by the noisome earth on which it is confined.

47. The pent-up Love eateth away the connection between spirit, and the body and mind in which it dwells.

48. The purest on earth is that which passeth through the spirits of the Mothers of God's children. If pent up in their spirits by agonizing grief, it will soon sever the connection with all earthly things, and let the oppressed spirit free.

49. If the loved object prove ever so unworthy of its bestowal, the channel hath in childhood been opened wide, and can never be closed. Unto Reason's view the Mother's love is most unreasonable, yet unto the enlightened spirit it is the Holy of Holies on earth.

50. Ever onward floweth the pure stream, giving joy and gladness unto all who drink of its waters.

51. Love doth not require words to make itself known and appreciated. From God, the holy Fountain, it floweth void of reason, free from care; it entereth every open

door in spirit, and dispenseth the joy it received unto the receiver.

52. This thou knowest, if thou hast ever tasted of its purity ; if not, thou canst not judge.

53. Words will not convince the child that thou dost love it. Thine eye must reveal the kind and congenial spirit within, lest it will shrink from thee as from some dreaded yet unknown evil.

54. In spite of all thy arguments, love stands aloof and despises thee for thy littleness of comprehension ; whereas if thou dost love, the congenial spirit knoweth it in spite of all thy arguments to the contrary.

55. Quick as thought she knoweth all, and if not hindered by outside influences, will impart her simple tale unto thy listening ear.

56. If thou dost condemn, she suffers, yet loveth still, for the channel hath been opened and through it must pass that which God designed in its creation.

57. It unites with spirit and blends in wisdom—which wisdom floweth out in the clear, deep stream of Philosophical Reasoning only used by the exalted child of God.

58. Reason showeth by its arguments the connection of light and love with the outer creation, by blending them therein, yet without their moving and blending power the machinery would forever stand still in Death.

59. Thou canst herein see that even thy reasoning powers which thou hadst thought were surely thine own are, through thy spirit, connected with God.

60. The spirit's perfection is reason's annihilation.

61. So soon as the spirit hath served out its time of servitude, and in the presence of God is pure, then, as hath been said, reason is useless.

62. Where there are no errors to be destroyed and removed, there is no destroying instrument needed, and surely in God's presence all must be perfect.

63. As flashes of light Thought in purity entereth thy spirit, Love can not restrain it, and the thought must be

worded and fastened without thee, as the brilliant diamond in its golden settings.

64. Thou canst not, if true, keep it within thee, but on thy outer surface, as the gem, it will reflect its pure beams unto all observers.

65. If a pure and holy thought enters thy spirit, do not let it die therein, for all seed should grow and bear fruit, glorifying their Creator.

66. Thou mayest not have great physical development; thy reasoning organs may be deficient, yet let forth thy thought, and leave the rest with God.

67. It is not the greatest mind that preaches purest truth, but the greatest and humblest spirit.

68. Mind is the result of spirit and matter, yet in some men spirit predominates, in others matter.

69. In the first, thought is always purest; in the last, reason may be greatest.

70. By the largely spiritual man truth is instantly comprehended, yet expressive powers may not be given to a sufficient extent for the conviction of others.

71. Such will, by living out in action their comprehension, glorify themselves in the sight of God far more than the greatest reasoner in whom the spiritual development is small.

72. The proper balance of mind is only obtained by having the Intellectual or Reasoning faculties completely under the control of the grand regulator, spirit.

73. In those men whose regulator is out of order, the tendency is to run into absurd extremes.

74. All charity leaves the mind the instant the spirit loses her sway. Love's channel is closed, and instead of life-giving light and love's congenial warmth, we find only the cold, darkened icebergs of a heartless and spiritless Reason.

75. In such men reform is rashness—love, vanity—and life but the moving power to shake dry bones in their sockets.

76. Their very breath is chilling to the spiritual-minded, and by all good men their presence is shunned.

77. They would freeze love in the humble spirit, and laugh at its torture. Their world is dark, their God gloomy, and their future that which is entirely beyond their comprehension !

78. If thou wouldst test thy brother, ask him of the future. He may master the present as it is passing beneath him, but the future, without the spirit's aid, can never be fathomed.

79. If he point thine eye upward, and in humility tells thee, "A just and loving Father reigneth, unto whom my spirit is ever grateful," then go thy way in peace, for in that spirit Hope hath her taper lighted, and all is well.

80. If he tell thee that the present occupieth all his time, then say unto him, "Eternity is before thee and behind thee, but God, thy loving Father, is above thee ; look up, brother, look up," and thy loving words shall touch the chord which ever vibrates in the spirit of man.

81. Thou art God's child, and must never forget that man is thy brother, equally the son of God. If he err do not reprove him, for reproof is a dangerous weapon in imperfect hands ; love him, and in that love act.

82. If thou feelest no love within thee, do not attempt to show it unto thy brother, for his spirit will brand thee as a hypocrite ; go quietly away, and first learn to love.

83. Words uttered in unkindness are hard to recall ; it were better to guard thyself, and keep silence.

84. If thou art in doubt advise not, for such advice is very liable to err.

85. Learn to wait until thy spirit speaks, then thou wilt find very little spoken to recall.

86. The instant light flashes upon thy brain, the machinery moves under its power, and the result proves its power and clearness. But if the light comes not within, how can it shine without ?

87. Always remember that silence is preferable unto error.

88. The former is on the level, but the latter is below the surface of truth.

89. That which thou knowest utter, and words will be given thee. If thou dost not know, how canst thou say? and how canst thou know without a proper connection with the Fountain of all knowledge?

90. Thy connection with man results from God, and should by his attributes be sanctified.

91. Without a common Father there could be no bond of connection. With him the bond is perfected in love.

92. If thy brother be ever so highly developed, do not worship him; if among the lowest, do not despise him.

93. Until thou art perfect, judge not. If a brother err, pity and help him. If he do good, go thou and do likewise.

94. In all circumstances remember to give thy Father in Heaven the first offering and last thanksgiving.

95. If thou art inwardly right, as hath again and again been said, no outside influence can affect thy spiritual serenity.

CHAPTER VI.

1. PASSIONS might be termed habits of mind.
2. They are the result of careless Individuality.
3. A misguided Reason, spurning help from above, and thus shutting off its regulating power, becomes easily swayed to and fro, settling on organs which in the mind are largest, and as a result, Passions become fixed, and sway their habitual power over the minority.
4. They are the resulting fruit of a mind but dimly lighted from above. In all well-balanced minds passions are strangers. In such minds an earnestness and strength is always visible, yet the blind and hasty passion is never seen.
5. Passions, once formed, are hard to remove from the mind; they are almost a second nature, that is, their power is almost beyond all control in the mind where they have lived.
6. Some rage only while the body is strong, and as age advances, the spirit again resumes its sway, others leave only with the last ebb of life.
7. Hatred, being love's opposite, is darkest of the darkened group. It branches off into Revenge, Envy, Jealousy, and forms part of every unholy passion disturbing the mind of man.
8. Light or Intelligence being pure, of necessity opposes all impure passions, and must blend with love in their destruction.
9. Hatred, as a deadly serpent, hisses forth his malicious venom, and defies the mild tread of his opponent.
10. His path is slimy; he lives in dark holes; eats un-

holy food in his own selfish home, digests it in bitterness, and with its strength calls up new inventions to torture his victim.

11. In deep, dark dens his plots are laid, and in the mid-night hour executed. Light to his view is hideous and most unwelcome.

12. He shuns the light, for its bright rays pierce his glaring eyeballs and fill him with horror.

13. To be seen is to be known as a hateful thing, worthy of being at all times shunned.

14. Hatred, unholy thou art and most degraded, yet thy very existence is bound by a perverted love, and the skill revealed in thy dark, deep plotting, is but thy own perversion of God's pure light within thee!

15. Thou dost plant the seed and eat the fruit of Remorse.

16. Thou canst change love's holy joy into the suspicious stings of jealousy.

17. Revenge sates thee, and offers thee abundantly of the richest fruits remorse can bring.

18. Envy entices thee to the edge of the precipice, and along it thou dost crawl, an uncouth thing never visible to the eyes of purity.

19. Oh, thou dost torture the mind that lets thee in!

20. Warmed and fed, with new strength thy fiery tongue doth prick the bosom in which thou wert nestled!

21. Oh, Man, pause and reflect well ere thou dost degrade thyself in Heaven's sight by sway of unholy passions.

22. Active perverted powers constantly plant in thy pathway pain and anguish in their bitterest forms.

23. Shun them as thou wouldst annihilation.

24. They retard thy steps, darken thy joy, make peace a stranger, and in all thy life torment thee.

25. It requires no more energy to love than to hate most bitterly. It is easier and more pleasant to do good than to injure those among whom thou art placed.

26. In doing good God's strength sustains thee. In hating and injuring thy brother thou hast all his holy attri-

butes opposing thee, and protecting the injured one, and surely thy strength must unto thee seem great to fight against such mighty power.

27. Passions only dwell in Time. In Eternity they have no share, save that their existence in the flesh hath greatly retarded the spirit's passage after the flesh hath crumbled away.

28. Thus, though they enter not beyond the gates of Death, yet their baleful effects are painfully perceived by the darkened and weakened spirit.

29. Within the Human mind Hatred dwelleth. The lowest animal of God's creating hath it not. They are governed by an instinctive perception, yet not capable of removing from under its control, and as this perception is implanted by Deity, hatred, the opposite of the love which implanted it, can not enter the being.

30. Alone Man enjoyeth its torture. The perverted law through which love floweth in man, alone giveth its stinging reward.

31. Thy own exaltation alone giveth thee power to pervert thy powers. Had God left thee as the animal, he had been childless, and thou hadst not been at all, save as the beasts of the field that perish.

32. Thou, unto them, art as God unto thy spirit.

33. Thou art the child and companion of God. If thou dost seek for proof of thy exaltation, thy powers of rising and falling, of elevation and perversion, should be sufficient to convince thee.

34. Within thee thou hast concentrated the powers of light and darkness. Thou canst love most purely and hate most bitterly; thou canst drink deep of everlasting wisdom, or wander among the bogs and quicksands of most degraded ignorance.

35. Thou canst scale Heaven's pure walls, and dwell in everlasting joy, or descend to the confines of darkness, and start anew toward the far-off home of God.

36. Thou art the grand sum of Creation. Placed on

earth as the link perfecting harmony, with powers to obey or disobey, progress or retrograde, yet always thyself responsible.

37. Thou alone dost admit within thee the pure and brilliant light, and sweet nourishing love of God, or invite the dark hosts of Ignorance and Hatred.

38. Thou alone canst call angels from high Heaven to commune with thee, or canst call up from a distempered imagination the darkened fiends thy hate hath created.

39. Thou alone canst, in humility of spirit, commune with thy Father in Heaven, even while upon his footstool, or turn thy back upon his loving presence to wander toward the depths of Chaos.

40. Marvel not that thou hast powers great. Thou art the summit of God's power, the Keystone of the arch, without which the Temple had never stood!

41. To perfect his creation, and bring under his control chaos, God created thee the connecting link, holding all together and making all perfect, releasing the hand of God from control, and in guiding thee, his child, he guideth all his creation.

42. Thou art the focal point upon which all the creation turns. Thou art the recipient of the spirit of God. From his nostrils didst thou breathe the breath of Life Eternal.

43. All below thee change and pass away. Thou art eternal. Thy body the sum of all the outer creation; thy spirit the pure child of God.

44. Perfection produced thee, and then rested, for the task was great.

45. What joy must have entered the mind of God as he viewed the child he had created—saw him move, speak, and give signs of Love! Yes, the perfect spirit of God beheld its work, and pronounced it very good!

46. Man hath no joy in the inanimate; neither had God. Companionship and converse were necessary unto him, and all was in Man embodied.

47. Light and Love, at God's command, had formed and

fashioned all below. Yet they could not by aught in the creation be comprehended.

48. They emanated from Him, and by Him alone were known.

49. From the dust of the earth He formed a lovely statue. He filled full His own Ideal of Beauty in the outward. He turned the limbs, molded the features, gave tension to the muscles, and placed over them the ever-acting, transparent skin.

50. He shaped the skull, and of the most sensitive substances in creation filled it. He strung the system of nerves as a musician would his harp, to play the sweetest melody. The Machine was perfect, yet below the light and love he had used to shape and produce it.

51. It was this being He designed as His child—one who should comprehend His creation, and unto his Creator give happiness.

52. The perfection of outward form was accomplished, yet the desired comprehension was not there.

53. From His own pure and perfect Spirit, Deity produced the spirit of his child. Chaos had helped in the material body, but from God alone could come the power which was to rule over chaos—the living spirit of Man.

54. The spirit entered the body. The statue breathed, moved, and became animate. The harp-strings were swept by the breath of God, and gave forth tones of living melody.

55. The Child and Father were alone. The one Perfection, the other its Fruit. The one capable of doing all things, the other capable of comprehending all that was done.

56. Perfection and its Fruit perfected! God and the child of his love. Companions eternal. Between them flowed living streams of Light, and Love dwelt within their union.

57. Man was placed on earth, the last and best created, with access to Heaven. He could with his feet wander

among the lilies on the soft meadows of earth, and in spirit roam among the glowing beauties of his Fatherland.

58. With choicest fruit his body was sustained, with deepest wisdom his mind was stored, and with purest happiness his spirit was blessed.

59. His outer eyes beheld the glowing sun, the lovely flowers, and dark green fields of earth; his inner vision pierced the dome of high Heaven, and revealed all the actions of his Father.

60. His outer ear heard the song of myriad warbling birds, murmuring brooks, and waving trees; his inner spirit listened, enchanted, to the pure tones of wisdom, as they flowed from that kind Father's lips.

61. He was the embodiment of Harmony. He walked the earth comprehending heaven; understanding all, and understood by none save God.

62. This was Man. And if he is not now, who is responsible?

63. If he hath lost sight of his great first privilege—the communion of his Heavenly Father—himself alone must bear the burden.

64. If, in desiring to rule on earth, he remove his dependence upon God, he can not draw from him light and love in purity.

65. And if he by selfish action degrade himself, God will not thereby be degraded.

66. If he pervert light and love to sustain unholy passions, their fruit will his reward be.

67. If he dare use his life in time to pamper pride and worldly selfishness, what will he be in the coming eternity?

68. Great and fearful is the contrast between the true child of God and the dark-minded child of earth!

69. The one drinketh deep of the fountain whence the living waters flow; the other of the bowl of bitterest grief and woe partaketh daily!

70. Great indeed is the contrast between light and darkness, between heaven and earth, God and his opposite.

Oh, do thou, howsoever lowly and degraded, appeal unto thy God to shed upon thee his light, and his restoring love shall encourage thee to forsake that which thou hast been, and enable thee to again walk upright in the sight of Heaven.

71. Oh, with light from above, view thyself. See how, in the eyes of purity, thou dost stand.

72. Uncover all, for God seeth thee. Lay thy spirit bare before him, and humbly ask for help.

73. Thou hast seen what man was when he dwelt with God and held communion with him, and oh, believe that that which hath been can again be.

74. Thou hast been shown those essences and powers of which thou wert composed; been taught their connection with thy Father in Heaven; and with enlarged understanding view thyself; see where error lieth and where truth should be, and then get thee to thy task.

75. Bring back the steps that would lead thee into error; curb the thought that would do no good; smother it within thee, and it will not again seek utterance.

76. Thou hast seen thou wert the child of God, only dependent upon him; then fear not to approach thy Father when thou art unable to proceed. Thou wilt find him of easy access; he will not repulse thee, but as thou wouldst forgive thy erring child, so will he abundantly bless thee.

77. Thou mayest have been taught by those who misrepresent God by their own perverted individuality, that he was a God of wrath, whose vengeance was terrible; but verily thy position is far preferable unto such teachers'.

78. They know not the light, yet sell their own inventions as such to their more ignorant brethren.

79. Within thyself must thou turn, and God will give thee instructions. Do not ask man if such instructions be correct; for they were given unto thee, and none other can comprehend them so well as thou canst.

80. Thy connection with God is eternal. Thy connection

with man is as a brother, whom thou shouldst do unto as God within thee shall dictate.

81. Thy connection with the creation below thee is formed within thy being for thy good.

82. The earth shall of her choicest food give thy body strength, and in return thou shalt till and cultivate it. This labor is exclusively for thy body's development. Thy spirit shall influence the body, and by it be influenced in return.

83. The spirit doth not produce the body, neither can the body produce spirit.

84. On earth they are connected, yet all is for the glory of God. If the body be not fed from that of which it was produced, whence could food come? It is material, and of matter must receive nourishment.

85. The spirit, though connected with matter, is from God, and must receive nourishment therefrom.

86. The mind, as hath been said, is that in which spirit and matter blend to produce the oneness of the Man.

87. If the mind be overbalanced by a superior development of material organs, then as a consequence the individual traces after matter or earthly things, for therein is affinity.

88. Such developments are hard for the spiritual power to overcome, for all outside influences conspire against it; and when habit hath formed passions, then indeed is hope almost extinct in the spirit.

89. Yet so sure as God is greater than the earth of which the body is formed, so sure is the spirit of every man greater, and can overcome, if permitted, the lowest and most degraded forms of animal passions.

90. Passion hath run wild with unheeded sway; the spirit hath groaned in agony; the brain hath by some great grief been almost frenzied; the material is weakened, and the spirit poureth over the mind her sweet soothing balm—a man is saved, and again commences on the long-forsaken upward path.

91. Thy body only requireth food and raiment; and when from the earth thou hast received these, all is received that it hath power to give.

92. Thy body only requireth food to keep its connection with the living spirit perfect. It only requireth raiment to keep away the biting cold of winter, or the scorching heat of summer.

93. And shouldst thou degrade thyself by the worship of that with which thou art fed? that which passeth from thee even whilst thou art eating?

94. Shouldst thou elevate into an idol that which only keeps thee warm, or which keeps thee cool?

95. A Man descend to worship weeds! Bow in humble submission before a man, because clothed in costlier garments! Degrade thyself in Heaven's sight to crave favor from an earthly slave!

96. Is this thy proper connection with the creation?

97. If it were, what must be thy connection with God?

98. Man, the child of God, King over creation, can that come from earth which will elevate thee?

99. If so, why did not thy Creator leave thee as but a statue? why from his own spirit produce thee in his own eternal image.

100. Dust thy body is, and unto dust will most surely return; but thy spirit is of God, and can not feed upon dust as the serpent that crawleth beneath thy heel.

101. The earth is thy Father's. Thou canst not own it; and if thou dost hold it, and reap abundantly of its fruit, yet give not unto thy needy brother, in the sight of God art thou by thy selfishness condemned.

102. The earth, and all from it produced, is secondary unto the spirit of man. Yea, all the creation will retreat into chaos, ere one of God's children can perish.

103. That came from chaos at his command. The spirit came from within his own pure spirit, and hath thus powers which all the combined creation can not produce.

104. Yet all have part in man! He hath power over all save God!

105. And should he, so exalted, wish for or crave exaltation in the sight of material eyes from the creation produced?

106. Those who seek power to rule on earth, proportionally lose power in Heaven.

107. The energies of the spiritual nature are perverted to subserve selfish ends, and the spirit must be thus eternally retarded.

108. All matter was produced from chaos, and surely if man seek chaos he can not thus elevate himself in the sight of God, who created him to rule in Heaven.

109. If he take unto his bosom the dust of earth, in the sight of God his perverted love rendereth him earthy.

110. As ye act, so in the sight of God ye are. Earth and all of the silly pride connected with its possession can not hide thee or paint thee unto his vision.

111. If He see thee offering daily sacrifices unto the fields and fruits of earth, yet never turning thy eyes toward Him, never asking His counsel, what must He think of thee His child?

112. And how must thou lower thyself? for remember thou art thy own judge. If thou dost labor for earth, there is no reward in Heaven.

113. If thou dost pile around thee heaps of earth, thy load is so much heavier, thy passage in proportion slower.

114. Dust can not enter Heaven. From the confines of perfect darkness it came, and must return to fill the vacancy.

115. In the perfect mind of God the creation was conceived, and from it created.

116. The earth was stored with beauty. Perfect loveliness dwelt upon its sunlighted face. Rich and health-giving fruits grew, blossomed, and bore.

117. Grains of greatest nourishment filled the ground, sprung up, and yielded ample fold. The clear waters

gushed forth from the mountain's side, and wound their silver course to the mighty Father of Waters.

118. All things conspired to please and gratify the coming child of God.

119. Behold he came. All had been molded to gratify the taste his Father intended to give him, and the ends were all accomplished.

120. His pure and perfect child did eat, drink, grow, and develop to perfection all his powers. And all was very good.

121. This was and still is the proper connection of man with the creation below.

122. Oh, wouldst thou but drop thy material eyes, and view the earth around thee, it would seem far more lovely to thee, and of far more use in thy proper spiritual development.

123. Thou wouldst see that God had indeed made all good that was made.

124. The earth, viewed with unselfish eyes, is far more beautiful than man can in his contracted view conceive.

CHAPTER VII.

1. MATTER was made for Man, and not man for matter. The instant a man gives the outward more weight and more thought than the inward, that instant doth he lower himself.

2. It is a pitiable sight to see an immortal spirit chained, as it were, to a load of error and ignorance, the fruit of unholy seed planted by corrupt passions.

3. As thou dost live amongst the things of earth, as thou dost use them, so dost thou help or hinder thy spiritual progression.

4. Thy mind being the battle-ground in which spirit and matter contend for sway, as the one succeeds, the other must fail.

5. If thy mind be overbalanced by coveting organs, thou wilt soon become the slave of avarice; and if by it thou art governed, fearful indeed is thy position.

6. Wouldst thou covet that which God hath freely given? Wouldst thou stand in his sight a revealed thief? And what better art thou if thou dost hide away that which would do a brother good?

7. As God hath given thee power to think, and thought fed thy spirit with holy joy, upon him should thy thoughts center. Thou shouldst not pervert his holy gift, and make it the slave of erring, avaricious man.

8. Thou mayest deceive man, but God never.

9. Think not that because man can not see thy plotting thoughts, that they are invisible.

10. Thoughts live, and thou wilt find them the swift and sure witnesses that shall exalt or condemn thee.

11. God doth not wait for the consummation of thy

thoughts in action, for all action in thee is outward; but in the immutable laws in which thought moves, art thou recorded precisely as thou art.

12. This record is eternal as the thoughts of Deity, whence thy power to think cometh. Thou art free if not willfully bound by thy own passions; thou canst attract as thou wilt, and as thou dost attract, so wilt thou surely receive.

13. Open those organs which should increase thy energy in the heavenward passage, by striving to ascend; and instead of love's pure incense, pour upon them the bitter juice of hatred, and thou art prepared for thoughts and actions of deepest and darkest nature.

14. If thou dost thus feed thy spirit—if thou constantly bring it fruits of earth to feed upon, instead of joys in Heaven, thou must suffer; for the spirit can not turn matter into spirit, and all thy feeding will only the more starve thee.

15. The earth and the fruits thereof are given unto the children of God.

16. He hath not let it out unto a few, but unto each and every one in the giving of life hath given guarantee that the life should be nourished.

17. Would a just God give life without sustaining it? Would a loving Father create a child for misery to constantly dwell within its being?

18. Behold the difference between God and man.

19. The one gave existence, and therein gave all that could be given; the other, inheritor of this great gift, contracts and concentrates this existence into a thing within its own selfishness gratified!

20. God gave all. This established all; and as God is perfect good, so must his child imitate him to be purely, perfectly happy.

21. If he leave the earth, yet retain its soiling care and influence upon his garments, he can not enter the place whence the earth was given.

22. Let him first wash clean his skirts, as for a journey to his Father's house, and then at any moment can he start if called upon. If he be filthy he will not be wanted, for only the pure can enter purity.

23. Those who enter the garden clean and white, yet in the labor become soiled and stained, can not carry fruits unto the Master's house; whereas those who kept pure and spotless, will fill their baskets with choicest fruits, and be most welcome guests at the Master's table.

24. Those who eat their share in the garden must go in empty, for they are laboring for themselves.

25. The Master judgeth by the amount of fruit each bringeth with him, and if one hath eaten his portion, what remaineth?

26. Thou canst not labor for God with a closed hand.

27. Be ever willing to give, knowing that God hath a receiver in every one who asks.

28. He only asks his own, and in giving He fixes thy pleasure.

29. If thou hast abundantly, thou art the more abundantly responsible. That which thou dost possess on earth belongeth thereunto. Time dwelleth upon the ever-changing earth—eternity surrounds and envelops them both.

30. If to time thou art given; if thou art in life only engaged in treading her dial-plate, and at every second adding unto thy selfish nature, in the end, when the sand is out, where wilt thou stand?

31. One good deed—one kind, encouraging word, or one pure, fervent aspiration is worth more unto a dying man than all the earth combined.

32. Oh, how dark looks the long selfish life as the poor sufferer is casting about among its rubbish for one good action!

33. How small, then, seemeth that over which he once exulted!

34. He hath lands, wealths, and worldly honors; yet these are not that after which he is seeking.

35. Oh, could he begin again! or could he live to use righteously that which was unrighteously hoarded, all would be well! The Messenger hath come; Hope hath gone home, and the poor spirit groans in agony.

36. Years worse than wasted, tears spurned, the famishing mother rejected—frozen on the door-step, with the famishing babe at her breast! All now assemble around his bed—the fiends of the mind which hath constantly repulsed and trampled upon the poor spirit within.

37. Frenzied with fever, parched, stiffened in body, yet, oh, God, how that mind is tortured! All seems to conspire against him.

38. Can not God's mercy sway for an instant his justice? Will not the Father spare his child? Alas, he did not ask. Shook and rent with horror, the spirit could not regain her long lost sway; and in a future world must commence the journey which should have been completed on Earth.

39. The body worshiped Earth, and was for its accumulation worshiped in return.

40. Laid in a gilded sepulcher, food for worms, is the last offering on the dusty shrine, and soon all is forgotten save his outward effects.

41. Over these the fierce contention rages by those who were as he, and as he will be, when they in turn leave all behind, save a consciousness of many mispent years on Earth.

42. The scene changes. An aged form is yonder reclining under the boughs of that tree which in childhood his own hands planted.

43. The setting sun gilds his brow and the soft zephyr waves his straggling hair.

44. Tears are coursing down his cheek; but as he casts his eye upward, the expression of the face, the moving lip, we know that the evening hour is arrived in which he walks with and communes with his Father in Heaven.

45. He hath blessed his kind. His labor was crowned with success. The Earth, beneath his tilling, yielded her

willing fruits; Man, his brother, from the same hand received them as they were thankfully given.

46. At his door want was a constant seeker; yet ere his locks were gray, the youthful bread cast upon the waters returned to bless him again and again.

47. He knew God was his Father, and did not forget that man was his brother; and whosoever that kind Father sent was sure to go away blessing him and his liberal child.

48. 'Twas a bleak night: the chilling snow flew wildly; the winds whistled, the old trees groaned, and even the old homestead windows shook and vibrated in their oaken casements.

49. Seated around the evening table, on which was stored the healthy food abundantly, were the happy family. Mirth was high, for the warm room contrasted vividly with the cold, gray night without.

50. The father springs to his feet! Horror is depicted upon his countenance. All is still save the crackling fire, the purring cat, and the raging storm without.

51. Upon the Ear breaks a low, wailing sound. The watch-dog rises, but is bid be quiet. The father rises and opens the door. There, before his eyes sits a mother; at her breast a little babe, but grief and cold have chilled the currents in which the sweet food was wont to flow, and the little sufferer mingles its tiny wail with that of the howling storm.

52. Oh, how that man's heart beats; his brow throbs, and tears course down his cheeks; he thanks God that they have come.

53. They are brought in to the fire; the wife takes the little one, and with warm, nourishing food feeds it, feeling amply repaid for her trouble by the trusting smile of the infant. The children vie with each other in kind offices, and the poor sufferer offers up unto Almighty God her humble thanks for this timely salvation.

54. No questions are asked; she is one of God's needy children, and that is enough.

55. Such scenes as this are flitting before the old man's spirit, and 'tis no wonder that the silent tears are flowing.

56. It is no wonder that he feels thankful for such deeds. God hath blessed his aged mind with the peace which only such actions can merit.

57. He longs for his Home, and as he totters on his staff he feels that this night the messenger is coming.

58. Around his bed are gathered the silent children waiting for his hour to come. Peace is written in sweet, smiling confidence upon his aged face.

59. It is hard to part with that good man; yet they have been taught to feel "Thy will be done," and do not murmur.

60. He tells them of his inward peace, and of the life which hath led him unto its enjoyment; and tells them to be good stewards unto the Lord, and all will be well.

61. The Messenger hath come. He kisses them, blesses them, and his calm features settle away into the cold smile of Death.

62. The deeds of that man follow him.

63. These scenes are placed before thee that thou mayest see by vivid contrast thy path and its consequences.

64. Thou hast existence and must act, for all existence is active, and as thou dost act so thou art.

65. Thy connection with the lower creation connects thee with thy brother man outwardly.

66. Ye are both in the same field, picking the same fruits, and must either help or hinder each other.

67. It is a fearful thing to heap up mounds of earth in a brother's path—to place temptation in his way at every step. Remember thou art among God's children, and he loveth them.

68. As thou dost cramp the energies of thy brother, or misdirect his steps, so art thou by his spirit condemned. Thy influence doth cramp his mind, and in it the spirit dwells, which, though inseparably connected with God by

cords thou canst not sever, is also connected with thee by all outside ties as a brother.

69. Unto God is he responsible, and so art thou, and thus *this* responsibility can never clash; but in an outward sense and through more dense channels are ye mutually responsible for each other.

70. If thou dost by thy passions overbalance thy brother's mind, and upon unhealthy organs play by thy superior strength, thou art not only responsible for thy own perverted powers, so far as thyself is concerned, but also unto God doth his spirit complain of thee as an enemy unto its peace.

71. If a trusting brother be by thee deceived, and in action do wrongly, thou art in a fearful position.

72. And if in after life he form passions through the influence of thy deception, though he may see his error, thou art unto God responsible for his child.

73. If thou dost not know what right is, thou canst not in the sight of God do wrong; yet if thou dost not seek to know, therein art thou to blame.

74. God never planted dead seed. Within thee is the seed of knowledge, and upon it shines the quickening light of God.

75. No man was ever left without sufficient light for his own seed. God is just. That which he hath created is good. Turn within thee where he is manifest, and thou wilt glorify him forever.

76. There are those among men who presume to teach, yet are themselves most ignorant.

77. They love not the light of God more than the favor of man. Their teaching is dead. From their mouths flow muddy streams; no pure nourishment for the hungry spirit cometh from them.

78. They commence with perversion, and end in blasphemy. Through their mind can not come the pure spiritual truths, for they have formed passions which absorb all the spiritual powers in their unholy action.

79. Their desire after renown becomes the worst and most degraded form of avarice—light measures darkness. Their light, their perverted powers, their contracted selfish vision condemns them.

80. They reduce the holiest calling—teachers of God's truth—into a dead, dry, dusty mass !

81. Uncouth and sickly ! Horrid distortions, in hatred bred, and in anger born !

82. With grim and sallow faces they sing their silly cant, and in bitter wrath condemn those who will not listen !

83. They wrap their darkened spirit in sable mantles, and pity those who enjoy life !

84. First in council, last in reform ; first in their own sight, last in God's ; controllers of the ignorant, yet themselves most blind !

85. Their blindness is willful, else are they not condemned.

86. To teach sight, yet not know the light, is to err.

87. If thou canst not find the light, whose eyes will fit thy organization ?

88. If a man say, "I know," suspect him of pride. If he say, "I hope," then listen, for wherein *is* hope, there is hope for that spirit, indeed, and thou canst safely trust it.

89. Of all action and conversation thou shalt be thy own judge, yet never thy brother's.

90. If he preach false gods unto thee, be sure thou knowest the right one ere thou removest them from before him.

91. He can not show unto thy vision as he seeth ; and in his spirit God may see himself reflected, yet thy vision is at best imperfect.

92. Those who judge God, and preach unto his children the fruits of their imperfect judgment, will of necessity be judged by their own preaching.

93. They form their own tribunal, and are their own judges.

94. If thou dost feel thou art right and hast more knowl-

edge of truth than thy brother, do not smother it, for that were wrong. Cast out thy thoughts, and let those who gather scan them well ere they take them home to their spirit.

95. If thou knowest, it is as criminal not to teach as is it to teach if thou knowest not.

96. The more simple thy outward occupations, the more easily art thou influenced aright.

97. Be simple, plain, and honest. Walk among men shunning observation. Never take conspicuous and responsible positions on earth, lest thy outward connections should weaken thy inward connection with thy Father in Heaven.

98. Oh, thou dost not know the full extent of thy privileges! True exaltation can not be given by any save God. If thou dost rule among men, a heavy weight is attached unto thee, which, if thou art not very strong, will sink thee below the position thy Father designed thee to have in Heaven.

99. Thou canst not be exalted save by the favor of thy Heavenly Father, as hath again and again been said; and when man would elate or elevate thee into a Ruler, turn away, knowing, as thou must know, that no imperfect man can rule justly.

CHAPTER VIII.

1. FROM the minutest atom unto perfected man, all are governed by the perfect laws of God's love and intelligence.

2. There is no want unsupplied, no supply not wanted. Chaos gave up her dark atoms in obedience unto the demand of God. His light penetrated them, and his love cemented them into bodies of greater and still greater dimensions. And know, oh man, that these essences are the rulers in God's creation—always obedient and subservient unto his holy and supreme will.

3. Thou art outwardly a product of atoms. Beautiful and symmetrical art thou; upon thy brow is written by the hand of God in deep lines the product of his own thought. Thou dost move an embodiment of God's Ideal. Yet thou art of dust composed! That fine eye and majestic brow, those dark locks and transparent skin, those finely molded limbs; all, all save God within thy spirit given, is dust, the product of Atoms!

4. God formed thee of them. They can not degrade thy spirit; it can ennoble them. They can not enter Heaven, yet have by Heaven been entered. Thy spirit governs them through God's attributes—not them govern thee.

5. They need laws, and God gave them. Classification and arrangement, attraction and repulsion, formation and dissection, combination and dissolution, are all products of God's laws, created in the production of the atoms controlled.

6. So much greater as thou art than matter, so much is thy spirit above material laws.

7. Matter is governed in thy body by precisely the same laws, as it is without thee in the outer creation.

8. Thou wilt fall or rise, if the spiritual power be inert, as will any similar body composed of the same amount of atomic weight.

9. Thou art attracted to the earth as the stone.

10. Thou dost of the earth receive nourishment, as the ox. In short, thy atomic nature is in affinity with the atoms of the earth and their laws.

11. Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government.

12. Thy spirit is above all laws and above all essences which flow therein.

13. God created thy spirit from within his own, and surely the Creator of law is above it; the Creator of essences must be above all essence created. And if thou hast what may be, or might be termed laws, they are always subservient unto thy spirit.

14. If a law cramp thy spirit, that law is wrong.

15. Remember that the mind of man is a combination of spirit and matter. And if the minds of men be not swayed by the spiritual power, their resultant laws will of necessity injure the spirit by encroaching upon its privileges.

16. Selfish law-givers can not give good laws, for their mind is not under the proper regulation itself, and surely an irregular motive power can not give a true and regular resultant motion.

17. Whereas, if the spirit hath sway, no laws are needed, for the body is already governed, and the spirit, being in harmony with God, needs no governing.

18. Laws are dead letters, which are secondary unto all the parties concerned, not only in the outer creation, but in the ruling of man.

19. Simplicity of conduct is sufficient law for man.

20. If a man do wrong, what law, save the law through which true knowledge floweth, can make him right?

21. Surely, if one do wrong, being wronged by the mass in return will not remove it, but greatly increase the error.

22. Good men need no laws, and laws will do bad or ignorant men no good, especially when expounded by those more selfish and really more ignorant than the erring one.

23. If a man can not see the folly of all laws in connection with man, save those God gave in his creation, he does not know enough to expound the rules such as he shall produce.

24. A man who is gifted with superior spiritual powers can comprehend the true laws for man's government. He must be above the laws in development to apply them properly to his fellow-man.

25. If a man be above the law, he should never be governed by it. If he be below, what good can dead, dry words do him? Fear is not elevation, neither is constraint love.

26. Rulers make laws, and laws sustain rulers.

27. Reverse the order. Let selfishness feed, instead of being fed, and there would be a great increase in honesty and truth.

28. Simple, plain men are honest; then what are those who weave complex webs, and so entangle honesty and dishonesty, truth and falsehood, that an honest and true man would not touch the mixture; or, if he did, would be soiled by the contact.

29. It is a great mistake to punish for the violation of laws which must at best be imperfect.

30. God's laws are perfect, and, consequently, to violate them is to suffer.

31. If a law be imperfect, who should obey it? and what man or set of men can form perfection?

32. True knowledge removeth all laws from power by placing the spirit of man above it.

33. From God the guidance and protection cometh. His power entereth the spirit of his child. Truth is by pure

light revealed. It bursts forth, spurning all laws, and in brilliant glow illuminates the speech of its firm and fearless advocate.

34. Threats are of no avail; mistaken friendship unheeded as the Man walks erect in the sight of God.

35. The fiery Stake, the loathsome Prison, the bigoted Betrayers of God's trust, the solemn law and its framers and executors, are all as so much chaff before the whirlwind of pure truth, as it floweth from the good man's mouth.

36. He hath seen God's ways, and the ways of Man can not sway him from his duty unto them and his Father.

37. For such men laws are useless.

38. They can not engage in law-making, for they know that each man hath his own laws of spirit separate from all other spirits, because he is himself separate and distinct from all.

39. The same amount of light can not enter two spirit-children of God, and can not govern them equally, or give equal results.

40. Each separate individual organization would have to be governed by a separate rule, did man's laws become just; and if they are unjust, surely they can not give justice.

41. And as no man can measure another's spirit, as he can not see his brother's comprehension or capability, all would at last center upon the only true rule of government, which is the voice of God within his child.

42. True knowledge of God's love and of his light, in their numberless variations and combinations, shows nothing but the loveliest harmony.

43. Those things which are termed inanimate, are in reality as much the fruit of these pure essences as is the body of man.

44. God hath instilled into the most remote and most inanimate atom, blessings which it can not comprehend beyond.

45. The same law holds good up the vast ascent to the outward form of man.

46. The mind swayed by material organs can not get beyond the comprehension those organs give.

47. The laws governing matter are fixed, and inseparably connected with the matter governed.

48. Hence if the material mind makes laws or rules of government contrary to those inherent in the matter governed, they must be constantly liable to violation.

49. Man did not create himself. He can not remove from under the control, or annihilate the laws of his being. Then why, in the face of all this knowledge of his own weakness, presume to lay down laws for the government of that which God already governs in perfection?

50. If God can not protect his children, can man, with all his tangled fabrications, shield him?

51. Good men need no protection. Bad men need protection, because they are ignorant of God's Love.

52. Teach them the true knowledge, and they will see and thankfully acknowledge that they have thus been protected from the errors of ignorance.

53. The laws of Mind are the combination channels connecting the highest developed matter with that of lower development.

54. Mind can not be governed correctly by any laws or rules it is capable of framing.

55. The human Mind can not live in a stationary position. It must grow and develop, or contract and die.

56. It is never healthy without striving after some object above and beyond its present attainment.

57. This arises from the spirit's connection in it. It longeth after its home, which is ever above and beyond its present.

58. If the spirit can not sway the material portion of the mind, then, as a natural consequence, the mind must descend, or become more and more material, governed more and still more by the laws developing matter.

59. Matter grows and develops in man under laws as fixed as the laws which develop the grain, the bush, or the great tree.

60. And as these laws are arbitrary, man's only elevation can come from a reliance upon the spirit, and the laws in which it moves in harmony.

61. The mind is below spirit. The powers of the human mind are below the privileges of the fully developed spirit. It is the great connection between God and his creation; and, properly swayed by the scintillation of his own spirit, is a bright and lovely composition.

62. The spirit of man wields its weapons, and all below falls before it.

63. The mighty River is handled as the rivulet; the roaring Ocean, the fiery Lightning, the rock-ribbed Mountains, all fall before matter they themselves furnished, swayed by the living spirit of Man.

64. Yet, with all its power, it is far below the sublime height spirit unmixed with matter can attain.

65. If impurity can attain a given height; if the spirit can to a certain degree of comprehension draw up its load of matter, how much higher and how much freer must it soar when all the dust in which it dwelt is forever left below!

66. As Mind grows dizzy with the great height, the spirit longs for freedom, that it may soar into the confines of Heaven's broad domain in search of that which the impure or material can never comprehend.

67. And should the spirit be anchored fast on earth because its house is there?

68. It is in a strange land, and the husks are being eaten among swine. It longs for its home.

69. Oh, man, why dost thou not let the poor child free? God, its loving Father, wishes its companionship. He wishes to commune with his child.

70. Let thy spirit free; bind it not in chaining laws—thou art above all thou canst produce.

71. As God is above his creation, so art thou above all created.

72. Oh, stoop not! If men do crown thee, and in thy hand the ruling scepter place, be thou firm, and steadfastly refuse their favor.

73. They can not make right or wrong for thee.

74. Neither canst thou execute justly for them.

75. God created Law, and fills it with his own power.

76. If thou dost presume to clutch from thy Father's hand his scepter, and with perverted power sway the poor deluded crowd of his own children, how wilt thou appear in his pure sight?

77. He hath made thee responsible for thyself; and wouldst thou tell Him thou hast greater power than He did give thee?

78. Wouldst thou heedlessly become responsible for the temptations, perversions, and errors thy course would place in the path of the multitude?

79. Never presume to judge save for thy own good, for in God's sight thou mayest be worse or less developed than the one thou hast judged.

80. Every man knoweth there is condemnation which cometh not from man. There is also elevation, or an inward exaltation, which all the favors of man can not equal.

81. These are the reward for fulfillment, and punishment for transgression of the laws of God.

82. His Government is all invisible; for Himself is invisible, and governing laws are the fruits of His will.

83. He punishes His child only for its good, and His punishment is never by outer eyes witnessed. He does not hold up the sufferer to ridicule, and increase thereby the passion and consequent guilt of the crowd, but in the still watches of the night is the tribunal formed in the spirit of the erring one.

84. The violation of His laws brings punishment.

85. Their fulfillment bringeth happiness and knowledge; and so in a measure does the opposite—violation—for the

law is fixed, and once violating and once suffering bringeth knowledge of the law;

86. Thus proving the Harmony and Perfection of God's government. The Love flowing in his laws saturates the wound, and it healeth. His Love ruleth in the channels termed law. He giveth a balm for every error in the error itself, which balm is the knowledge by the violation earned.

87. He worketh His own glory out of all opposing elements, and man must imitate Him.

88. If a man know error, and useth not his knowledge, he is erring himself.

89. Unto God there is no error; all is comparative good. Chaos is God's opposite; and, as he giveth happiness, peace, and knowledge, that must, in all whom it enters, give the opposite unto them.

90. And herein canst thou judge between them. If thou art unhappy, think well whom thou art serving. Remember thou art above the law. Wert thou governed by it, all would be well; but thou, through thy spiritual privileges, canst arise and go unto thy Father for counsel, or stoop, and upon the unknown waves of arbitrary laws have thy bark beaten in pieces.

91. In creating, God designed all the earth, and even the arbitrary laws of matter, to be under the control of his child placed thereon.

92. To accomplish this great design, man must of necessity have the material laws inherent in his being.

93. He did never intend that man should labor with his hands. His mind was the field of labor for him, for therein was the concentration of all material powers; and to properly understand the human mind and its powers, is to understand the earth, and all the laws in which it moves and through which it is governed.

94. The law that plants, plants again in the reaping of the harvest. And if the harvest be not reaped, the seed can never die, but will bloom and bear, fall again into the earth, be beaten therein and covered by the warm rains of summer,

strengthened by the frosts of winter, nourished by the sun of spring, until again comes forth the seed abundantly.

95. The sun, the moon, the countless brilliant stars, are all ministers unto the wants of the children of God.

96. It seemeth strange unto the ignorant that God would provide so much for them; yet their ignorance can never measure his knowledge, their weakness can not comprehend his power.

97. If thou art the child of the Creator of these bodies, thou must be above them all; and howsoever weak or ignorant thou mayest be, there is that within thy being which the whole creation could not produce.

98. Thou canst apply Knowledge unto inanimate matter, and it moves under thy guidance with immense power.

99. The blending of thy spiritual knowledge and the material knowledge produced from the matter of thy brain upon which the spirit plays, will give idleness unto thy hands, and most instructive and pleasing activity unto thy mind.

100. Thy feet were made to walk the earth, yet thy brain can build that which will carry thee with almost lightning speed in perfect safety. And still thou art most ignorant of thy powers.

101. Thou canst curb the Lightning, and safely guide it by the use of material means; yet thou hast not discovered that thought can leave it far behind, and accomplish its mission much more effectually.

102. God, the unlimited, can be at one time in all places. Man, the limited, can send his thoughts with unerring precision to any given place instantly.

103. This is not all. Those thoughts can, by a passive, harmonious spirit, be comprehended and immediately answered. This can never be accomplished without harmony, for the same channels must be used in which Deity views instantly his whole creation.

104. Thy hands would never have to labor. That which thou wouldst do would be but to execute the dictates of

thy own enlightened mind, and would amply repay thee in the abundant pleasure obtained even in the act.

105. To attain this exalted position thou must be patient, honest, and truthful.

106. Study well the lines of true knowledge.

107. Within thyself be honest, giving thy own powers sway.

108. Never forget that thou hast some very good qualities different from those with whom thou dost come in contact, and that it is thy duty to develop such qualities.

109. Harmony among men would produce great results. All the different good qualities would reveal themselves, and, in the companionship of other harmonious qualities, would be in strength and loveliness increased.

110. All men are naturally different in some respects.

111. Hence, when upon any given point they strive to agree, it is in reality a disagreement, unnatural to each individual. Unless it be for each one to judge, decide, and act for himself in those things which he feels himself most adapted unto the accomplishment of.

112. Thy brain can not produce the precise conclusion in regard to a disputed point that thy brother's will. They may look at the same object, yet different powers are operating, and must produce different results.

113. You may both view the most simple object, yet in each eye is it different. You may agree upon a name, yet the name does not unto your two minds convey the same object.

114. The little blade of grass, viewed by the geologist, chemist, agriculturist, or the unlearned, is entirely and widely different, still is it the same blade of grass.

115. It makes no difference how thou dost look, so that thou dost seek knowledge; for knowledge will come and take the shape best adapted unto thy own peculiar organization. Seek, and thy part is accomplished.

CHAPTER IX.

1. THE creation, so far as matter extends, is the product of atoms. Thou canst find, by pulverizing, that Indivisibility hath no part in matter. Of these atoms, thou and thy brain are composed in unison. One atom added or subtracted in thy body or brain makes thee different from what thou wast before. Then, in view of this fact, thou must know that no two bodies or brains can be in God's view precisely alike, nor can they produce the same results.

2. From these truths thou canst see that the study of thy connection with the lower creation is one of vast extent. To balance the creation perfectly, and know to a certainty that it balances, is within the scope of the powers of man.

3. Within thy mind is the labor for thee. Thy brow must sweat because the brain within it worketh. Thy hands shall pluck the abundant fruit and satisfy the animal desire for food, but thy mind must labor for thy exaltation.

4. Within thy mind must first be formed that which thy hand doth execute; and if the hand doth not execute, the mind's formation is as true, and from it is as much knowledge given as though the ideal were reduced to material existence.

5. Still thou wilt labor with thy hands, for thou hast not attained the primitive strength and purity thou didst first receive from God.

6. When thou hast ceased entirely to depend upon thy material powers, then will God's own Laws feed thy outward body with ample food.

7. Thy present laborious habits curb thy spirit. Thou dost labor for more than subsistence requires, and by fatigue of body produce consequent fatigue of mind.

8. If thou wast to become content with enough to eat and drink, and be content with warmth, and upon thy mind's cultivation bestow the balance of thy arduous labor, thou wouldst be an ornament unto Earth.

9. Be ambitious to appear great in the sight of God, not heeding what material minds say of thee, and thou wilt be astonished to find how few are thy real wants.

10. The earthy-minded love the earth because the balance is in its favor. The greatest weight of the powers in the mind sways to that side, and they act and attract thoughts in harmony with their development.

11. Even in the present unnatural state of man, labor might be in the mind higher and far greater, and with the hands much easier, did he once start with firm tread up the plane toward true knowledge.

12. Should he dwell more in Heaven and less upon earth, he would find food of the first so sweet and nourishing that the fruits of earth would supply every desire. He would eat eagerly in Heaven and sparingly on Earth. As a consequence, his spiritual powers would elevate his mind unto a state of pure transparency, through which would shine in loveliness the brilliant torch within.

13. If, on the contrary, he give the earth all thought and his hands all labor, what must become of the spiritual in his mind? It would dwindle as the plant in the dark, become weakened, and thus would the stronger material development constantly rule the mind.

14. Oh, why upon thy body place ornaments, and within thy mind be dull and dusty? Why forsake those gems God loveth to give, and upon the passing dust of earth bestow thy affection?

15. Let thy mind labor early and late. Let it attract high and holy thoughts, and they will come and dwell around thee. Earth will envelop thy remains, worms feed

upon thy body ; yes, even the harp-strings thy exalted mind hath strung will crumble away, but the pure, enlightened mind will leave them all below for regions of eternal joy.

16. Upon thee God sheds his divine rays. Thou art cared for by his Almighty Spirit. Oh, then, what should thy care be, save by faithfully doing his will, to merit his care bestowed.

17. If thou art daily laboring with busy hands and idle brains ; if thy hands receive and bestow recompense, while the mind idly plays, how canst thou be exalted ?

18. Thou knowest flesh can not leave the earth ; thou hast seen bodies, once beautiful and lovely, stiffened and pale in death, yet for this thing thou dost labor !

19. The worms thy body feeds will not thank thee for thy care of it. They can not comprehend that thou hast labored early and late through a long life for them.

20. They eat a king with no better relish than his humblest slave. Their comprehension is so limited, that had his body words, it could not convince them of its exalted station on earth !

21. It is their mission to reduce to practical elements that over which man hath spent so much hypocritical time, and they fulfill to perfection that which in their existence is required.

22. If thy body were all of thee, thy destiny would not be worth existing for. If thou couldst not look beyond the pit in which are hungry worms awaiting for thee, surely thy living would be worse than death.

23. Having a vision that can peer beyond the grave, thou shouldst not cease to use it, and use exclusively that which death terminates.

24. It makes no difference how thou dost gild thy future or paint the far-off death, the truth is the same, thou must cease to exist in the body, and leave all material possessions behind thee.

25. That which thou art so earnestly striving to col-

lect will be as food for worms in the bodies that outlive thee.

26. The Earth is God's. That which it produceth must remain upon it forever.

27. God looks into thy spirit, and thy golden crown, with all its brilliant gems, can not sway justice in perfection.

28. Thou wilt find that matter retards spirit, if permitted to cling unto it, and with giant grasp holds it back from God.

29. He will never ask thee what thy hand hath done.

30. If He seeth that it relieved the widows' wants, and relieved the fatherless from temptation, the spirit that prompted the action will be exalted.

31. If by thy development thou art not exalted, who is to blame? Thy spirit must labor, thy mind must labor, and thy hand give forth their good fruits unto man--then indeed art thou worthy of Heaven.

32. But if thy spirit labor not, thy mind be idle, and thy hand labor most violently, worms eat the hand and the fruits of its production, and what glory hast thou therein?

33. Oh, God careth for thee, and shouldst thou only for his lowest developed creatures care? Is this thy gratitude, this thy return for his abundant Love?

34. If thou hast not knowledge, thou canst not enter whence it floweth; having it, thou canst not be debarred therefrom.

35. Can thy hand give knowledge? Can flesh ennoble thee? Oh, why seek of such things to glorify thyself?

36. Thy Creator's spirit gave birth to Thought. It grew and bore fruit to nourish thee. In thought thou canst never be filled. Every successive step raises thy power to attract purity, and eternally thou dost progress.

37. How different the toiling care of thy body! Thou dost enter the world weak; strength increases as thou dost walk around thy circle, until thou dost pass the meridian;

and then thou comest back with tottering step and childish ways to the point completing thy circle in death.

38. And all of earth dies with thee, if thou hast been true unto God on earth. If thou hast filled full thy measure, all is well. Thy talents are thy judges. Thy comprehension regulates thy reward.

39. Thou art as happy as thou canst comprehend, yet art thou to regulate thy comprehension by faithfulness on earth.

40. If God hath formed thy brain for a given purpose, and hath made thee master of that brain, and, instead of accomplishing his purpose, thou hast attempted to thwart and distort thyself, how must thy comprehension be thereby limited!

41. God is greater than principles. Principles are greater than that which they produce. Thy thoughts produce thy actions, and surely they must be greater; and it must be of greater moment unto the spirit to have high and holy thoughts than to labor with thy body as hardly as it will bear.

42. Draw thy lines clearly and distinctly. Do not act in such a manner as to cramp thy spiritual powers. Go hungry on earth in preference to being hungry for heavenly food.

43. Labor for God always in preference unto thyself.

44. Always have thy spiritual weight greatest. Never cease laboring for the glory of God.

45. God first thought his creation. In his Spirit was Light busy. His will sent it forth. Yet that will was in harmony with the thoughts from which it resulted. Creation was produced; yet, had not thought previously existed, the result had never been accomplished.

46. Do thou strive after high and holy thoughts; and if thou shouldst never be able to embody them in material, or even in words or signs express them, yet know that thou art in God's view far more lovely than if thou didst act in thoughtlessness.

47. Concentration of thought produceth Will. Will produceth Action. If thy thoughts be impure, or of low orders, thy will must be lower and thy action weaker, or more in the region of matter.

48. It is more glorious to make men attract holy thoughts than to feed them. It is more acceptable unto God to reveal his truth to man than to clothe his body in costly garments.

49. It is far better to expand the mind with fervent desires after knowledge, than to cramp it by desires after the limited and limiting things of earth.

50. It is better to scale Heaven's pure walls with trustful aspirations, than to worship the good opinion of erring man.

51. When thought centers in thy mind, thy will is the result.

52. It forms within thee a seed, as it were, from which groweth actions. These actions are viewed by the wills within other men, and if approved by their regulating spirit, will again come forth in the actions of the body in which the will is encased.

53. Thus thy thoughts centering in God unite thee unto him. Thy will, being the evidence of thy individuality, unites thee with, or separates thee from, all other men.

54. Thou art judged by thy fruits. Thy will is thy fruit. The actions it gives forth unto the world may be hypocritical, but God knoweth what thy will is from the thoughts that surround thee.

55. Thy spirit is accountable for all that is done. And as thoughts are attracted, so is the will the witness that in its very existence proveth the source whence it came.

56. Thou mayest do kind actions with a hating heart, thus deceiving man; but that action can never sanctify thy hatred.

57. If thou dost love, and man thinketh thou dost hate, thy will exalts thee in the sight of God.

58. Thy most trivial action is the result of thought.

59. Thus dost thou imitate thy Creator. Thou alone dost possess the power of thinking. Thy will, or the combination in action of the powers of thy mind, is the only concentration of thought on earth. They form around thee, as thou dost advance, a bright and still brighter atmosphere. From this thou dost form still purer actions, the result of an ever-increasing purity of will within thee.

60. This is the region of thy labor. As hath been said, thou hast matter in its greatest refinement within thyself; and surely it were folly to employ all thy time in the study of the mass without, when within thyself are all the beauties it can give, as well as all the real truths connected therewith.

61. Had God intended the earth as thy pleasure-ground, he had not given thee such short space for the enjoyment of it. On earth thou must labor for thy development, for as thou art developed so is Heaven unto thee.

62. Thou hast a material existence, or an existence commenced in matter; but the time spent therein, compared with the countless ages of eternity, is as the atom unto God!

63. And wouldst thou, while in the atom, labor only for its glory, its dying advancement?

64. Oh, why shouldst thou be blessed so highly, and not give more recompense for thy blessings?

65. What art thou deprived of spirit? A poor, dead, worm-eaten lump of earth. Yet, in the proper union of the spirit with the earth, thou dost take a stand second only unto God!

66. Thou art, with Him, all—without Him, nothing! Oh, Man! how little is required of thee, and how much God hath given! Thou dost little give, and art never satisfied with receiving? Surely thou art not what thou mightst be.

67. Countless blessings bless thy way on earth, and thou dost grasp and devour most ravenously.

68. What proof of thy exalted powers, that thou canst

pervert God's goodness into bitterness, his liberality into craftiness, his love into hate, his godliness into thy ungodliness!

69. Why, man, thou art proving God's glory, even in thy very degradation! He is perfect, and surely the more imperfect thou art the greater and more in his favor must the contrast be. Thou wilt find that the enlightened spirit hath no difficulty in separating thy glaring errors from God's pure truth.

70. If thou dost oppose God, though thou mayest negatively glorify him by the contrast, thou art in the wrong position to be glorified by him.

71. Thy imperfection does not regulate God's perfection.

72. Thy unfaithfulness will never check his liberality.

73. If thou hadst never existed, God's power or his love and light had never been less. Having existence, if thou dost not comprehend them surely the fault is thine own.

74. A little time is given thee on earth, and in that time thou dost see all things perishing, changing, and unto thy sight passing away. Then why shouldst thou labor about and among them?

75. The earth is regulated by time, thou by eternity.

76. That is the creature of a day, thou the ornament of a God-given eternity. That is thy feeding-place, designed to give thee strength and knowledge. Eternity is the home whence the knowledge cometh, and in which thou wilt learn in purity that which emanates from the eternal fountain of Light.

77. Thou art a seed dropped in earth by God's own hand.

78. Thou art nourished by His own holy attributes.

79. His pure Light quickens thee, feeds thee with thought, forms the harmony of thy mind; His Love, as a gentle dew, falls upon thy morning and evening wanderings, and in the shade of the sunny noon He fans thee as a mother doth her sleeping babe.

80. A bright seed art thou. Thy roots seek the earth,

and draw from it the highest and purest nourishment, feeding thy body, producing elasticity of mind, filling perfectly all thy earthly senses. Thy spirit attracts the light, and in love it descends as showers of blessings upon thee.

81. Thou springest from earth. Thy vine is trailed by God's appointed up the height, until thou dost in perfect beauty bloom in the bright and holy gardens of eternity.

82. Of thy sweetness God doth scent. Around his Throne art thou twined, and thou dost fill his own presence with celestial incense. By thy side he resteth. In thy blossoms is the rich Love poured, and upon thy leaves does his own light play. Thou dost bring forth seed, which he again scattereth upon earth, and in thy perfected fruit doth he reap his own pure happiness.

83. Think not that the earth around thy roots is valued by Him save as it doth nourish thee. Life doth not value death.

84. Thou art likened unto the vine; but if the vine refuse to ascend, and clings to the surrounding weeds of earth, the glorious height will not be attained.

85. The seed will bring forth fruit in affinity with the weeds unto which it clings, and the blossoms will have their sweetness destroyed by the rank-smelling things around them.

86. Such have by their affinity for earth debarred themselves from entering Heaven. Men may relish their fruit, but God can never enjoy such vines.

87. If thy mind cling fast unto the passions and frailties of the flesh, instead of striving constantly for that which is above and beyond—even the eternal Throne of God—the seed is indeed perverted. That which should have brought forth high and holy aspirations, bringeth forth nothing but desires that in their fruits bring death.

88. Thou art here to-day; to-morrow is beyond thy comprehension. Yesterday, yes, the second just left behind, is in eternity! Thou art walking on earth one step be-

tween two eternities—the present dropping sand. From eternity thou comest, and to eternity thou art going!

89. Thou canst not stop! Thou canst not stay for an instant the machinery of creation! Thou art in harmony with the controlling powers, and must move on, on, for ever onward; yes, and upward, until eternity grows old and God decays!

90. Canst thou imagine the annihilation of God? Nay, verily. Thus, then, thou art limited, and should in humility bow before the unlimited Creator.

91. Dropped from the hand of God from the pure and holy seed within his own spirit formed, thou must bring back in the returning floods of Light and Love thy pure fruits as the recompense unto his spirit for the seed which produced thee.

92. Without Him thou hadst not been. Being, thou must glorify His holy gift in action. And what *is* action for man? Canst thou alter or remove one of God's laws? Canst thou stop upon thy road? Is not even time beyond thy control? Then did God design thee to act in that over which there is no possibility of thy spirit on earth obtaining sway? Did he place thee on earth to grasp in imperfection what alone perfection produced and doth perfectly govern?

93. Did He create of dust for thee to smother thy spirit therein?

94. Action for man is perfected in obtaining pure and perfect knowledge. Knowledge giveth happiness.

95. That which is beyond thy comprehension can not give thee lasting happiness.

96. Did not God comprehend his creation, there could be no happiness derived from it.

97. If thou dost not know, how canst thou enjoy?

98. Within thy spirit is the happiness of pure knowledge manifested. It is demonstrated to thy outer vision by the countless formations of Nature, but within thy spirit alone is the comprehension of their cause.

99. Thy action is the result of Will, or of thy concentrated thought. And to seek for knowledge in the right direction, would be to turn within thyself to the thought which causeth thy action.

100. Thy outward action is, as God to his created effects, the result of opposites. Thy spirit thinks or attracts thoughts, condenses them into will, puts forth the will, and the resultant outer action is produced.

101. Thus spirit, through flesh, becomes manifest.

102. God first thought. Man first thinks, ere he attempts to act in the body ; yet even thought is secondary unto the spirit, for being the child of Perfection, when perfected, every action must be perfect, even though prompted by no previous thought.

103. Every man hath at times acted even in body when thought seemed entirely absent. Such actions are produced by a gigantic effort of spirit when all the animal powers of the mind are rendered useless by excessive danger, grief, love, or some other accidental and unforeseen cause.

104. This is the place where spirit assumes sway, even in the greatest developed animal organization.

105. The earthly powers are checked—the brain stands still—thought can not enter ; there is no will formed for the emergency, and without the spirit-action at this point all would be o'er.

106. Upon the verge—upon the very edge of the precipice a man is standing, viewing the foaming waters beneath.

107. His thoughts are seeking his far-off home ; he wishes all the fondly-loved ones could stand as he, and view revealed the mighty power of his God. Absorbed in thought, he turns away. At his feet a widening seam appears in the rock which hath stood the shock of ages ! He bounds from the spot to fall upon the bank a saved man, while the broken mass crashes down into the gulf beneath !

108. Thought returns; it seems an age since it left his brain! He rises, and with tottering steps leaves the place where one thoughtless bound had barely saved him from a fearful death.

109. The spirit hath a perception above all save God, who is the perfect whole whence it came.

110. Thought is slow in action or in producing action by the side of the untrammelled spirit of man.

111. Thought surrounding man, and through his will producing outward action, must take some of his earth in acting, and, having a heavier load than the spirit, can not act so quickly.

112. If placed in great danger, thou dost act, and then think about thy action afterward. Where such action is not required, the will is sufficient.

113. Thy will is secondary unto thee, being a result of thy own producing.

114. Thy spirit is connected with thy body by innumerable ties; thy will, the result of this connection, can not sway the body or spirit, as the spirit can the body or will, at pleasure.

115. The will is a result of thy brain's action, thy spirit the controlling power, not only of that brain, but also is diffused to a certain extent throughout thy entire animal organization. Thy Being is spiritual. All that confines thee to earth, even while in the body, is the body itself.

116. Thy inclination is constantly to ascend to the Source whence thou came, and therein reap enlarged enjoyment from an enlarged comprehension.

117. Surely the proper region of thy action can not be the knowledge of that which keeps thee back from that which thy spirit is constantly seeking.

118. Thou hast seen that all connected with thee is below the power and purity of thy spirit. Even the swift thought and strong will are second unto thy spirit in speed and power in action. Then thou shouldst study the motives, powers, and comprehension of which thy spirit is ca-

pable, thus beginning at the cause in which thou dost center and which thou art.

119. Thy actions are but the outer creation of thy spirit. As the mountains, rivers, oceans, and earth itself, with all the vast array of the bright witnesses in the heavens, are fruits of God's creative power, so are thy actions in the body, and with the body the creation of thy spirit within.

120. If thou dost build with matter, thou dost first construct within thy brain that which is builded.

121. If thou dost speak from thinking, thought was at work ere the material word was produced, and spirit opened the door for thought to enter.

CHAPTER X.

1. WOULDST thou know what thy Spirit is? Ask thyself, thy Father in Heaven. Thou must get above it in order to fully comprehend it.

2. It is that within thee which knows more than words can embody, gives more peace than thought can reveal, and joins thee to thy unknown Source with ties of strongest affinity.

3. It warns thee in danger, strengthens thee in trial, and in thy joy gives thee foretaste of its eternal home ;

4. Prompts in virtue, stays in love, and unto thy aspirings giveth godliness.

5. It is God within thee manifested—child in the image of its Father. High, holy, and pure, offspring of Jehovah—created of God's own purity, entombed in earth to bloom in Heaven throughout an endless eternity.

6. Great Father, thou alone canst see what thy child can never know. Thou alone art above and beyond the all of his perfection. Thou alone art his Father, and he alone is thy child.

7. Oh, Man! what thou art is above and beyond thy conception—that which God alone knoweth !

8. No man can know another ; and if through the kindness of an all-wise Parent he knoweth himself, his knowledge is indeed great, and beyond the highest attainment of earth.

9. Oh, do not despair ! Thou mayest be scoffed at and abused, condemned and persecuted of men, because thou art true unto God ; but thy spirit tells He is found of thee, and all is well.

10. Art thou poor? Art thou in rags, soiled, tired, and fainting by the roadside, and none minister unto thy wants?

11. Turn thou upward. Rags do not defile thee, weakness is no censure in the loving eye of thy Father. He seeth thy spirit, and if from it cometh the unselfish prayer, though thou may know it not, that prayer is heard above the ocean's roar, the city's tumult, or the howling rage of the hurricane.

12. Yes, thou hast that within thee which, though unheard of outer ears, is far stronger-voiced than the whirlwind, softer than the murmuring rill, and more sweet than the warblings of the bird.

13. The voice unto which the harp-strings of Heaven vibrate in unison—a voice unto which thy Creator loveth to listen, as thou dost unto thy own lisping child.

14. The sweetest voice and tone God e'er created—his own trusting child communing with him, when all the earth condemns. Oh, such condemnation is nothing unto those who have in spirit communed with the high and holy One, above and beyond all—perfect.

15. Thou canst not reach God's ear by heartless words nor outside works. Effects to him are dead. Thou art alive, a living spirit; thou dost not die, and of thee this voice is expected.

16. All the creation blends in their every voice the fullsome happiness they feel. The tinkling water, the falling dew, the sweet rose swaying to and fro, the wind's wild scream, the thunder's roll, and the forest's stately moan—all blend, and upward wind their way.

17. They soften in blending as they leave the earth, and, far short of God's throne, would be lost, were not all concentrated and sweetened in the voice of thee his own loved child.

18. Of purest strings thy harp was strung. God gave thee powers free for their control, and his own breath uttered first the note thou shouldst ever repeat. Love

sounded from Jehovah's lips, and unto it thy strings vibrated in unison, producing the first, highest, and purest tone e'er heard in Heaven!

19. Thou wert the last. All was combined in thee. The stars had sung together, and enchanted space had listened unto their deep, rolling swell. Earth had sent up her combined choral song of praise. Deity listened, but the tenderest tone of his spirit was still—nothing created reached its purity.

20. Hark! The child hath tuned his harp, and as his tender voice mingles with the rising song, that high and holy tone vibrates to the sound of congenial Love!

21. Hast thou ne'er heard this tone?

22. Upon yonder bed the fondly loved daughter, the sweet sister lieth. Pain hath racked her mortal frame until the pure spirit is about leaving behind that in which it was too pure to longer dwell.

23. The Love-light of Heaven is in her eye. She hath heard this tone vibrating in answer to her prayer.

24. Listen to her now, as, with words and voice that would grace an angel's lips, she sendeth up her trusting petition to the kind Father for the guidance and protection of thee, her dearly loved and loving brother.

25. And as within thee thou dost feel the holy calm of heavenly happiness welling up, and as thy spirit joins with hers, thou dost feel 'tis well for her to depart whilst within her Father's spirit she is joining in holy communion. Within thee that tone hath sounded, and it can never cease vibrating.

26. Thou mayest be thrown into the hottest of life's bitter strife, and mayest have to grapple with deadly passions fiercely; but, as thou dost pause upon the last brink from which hope seems leaving to return no more forever, within thy spirit soundeth the long-smothered tone, and a sister's dying prayer bursts upon thy ear—thou art calmed, oil is poured upon the turbulent waters, and thou art saved!

27. Such is the Spirit's Voice; and if thou hast ne'er

heard it, there is that in store for thee which only the freed spirit can give.

28. Heard and felt, 'tis never forgotten. No music can equal its richness, no poesy express its sweetness; for it is pure, unsullied love, flowing through its highest and holiest channel.

29. It vibrates through space, and where'er is God's loved child there is perfected harmony.

30. Matter, however refined, can not be tuned in unison to this voice of God. Only the spirit, free from earth, or by denser things untrammelled, can listen to its enchanting strain.

31. In denser music it becomes proven. The voice of man, the string's vibratory sound, are but denser proofs of its existence.

32. As thou dost listen to the thrilling tones of the Inspired Musician, thou dost need no science to enable thee to fully comprehend its harmony.

33. Within thee thy spirit sings, and its every tone is rich with melody. Thou dost feel that Heaven hath been near, and that its pure rays have fallen upon thy pathway.

34. Listen to Science from which spirit hath fled. Upon thy susceptible spirit nothing is felt save an uneasy consciousness of the waste of talents designed for great and good productions.

35. Thou leavest to return no more, hungry, seeking and not finding, wondering why thou wert not pleased with that which evidently was so well performed.

36. The very air will not vibrate so well to tones in which pure and undefiled Love is not. Tones love hath created become sweeter from utterance. The air is an outer demonstration of God's love, and through its purity the loving tone flieth free, clear, and strong, and harmony is produced. Whereas Science is a result of outward connections, and can only catch the outer denser substances of the things in passing, and as a consequence is less imbued with life and strength and power.

37. Affinity is as fixed in music or harmony as in aught else of denser nature.

38. If thou dost love, love vibrates to thy voice; and though no response be heard by thee, still it must widen and widen as the circles of water, until it is mingled with the surrounding sea of Love.

39. Thy loving voice will curb the bitterest passion, for beneath its raging fury vibrates the spirit-tone which thy voice hath touched.

40. If thou dost hate, hating passions vibrate as thou dost shock the air with thy uncongenial voice. *Assume* Love's gentle tone, and thou wilt, by the air carrying thy twisted voice, be branded as a hypocrite before the listening spirit.

41. Thou mayest flatter thyself thou art expert in hypocrisy, but thou canst not deceive thyself, nor the elements in which thou dost exist.

42. If a tone escape thee, it vibrates until it mingles with the ever rising hymn of creation.

43. If thou dost sing an elevated strain of Love, in which thy spirit leads, then indeed thy voice ascends high into the arched heavens, and is known unto all therein as the sweetest tone from earth.

44. If by low and groveling passions thy voice be swayed, matter may vibrate through force of thy superior power, but never can the tone ascend above the limits unto which dust is confined.

45. All things are fruits of a great and loving spirit, and unto loving notes are tuned; partaking of the nature of the source whence they came, combined by love into perfect harmony.

46. All have different notes, yet God formed, tuned, and knoweth every one. The flowing brook blends its sweet notes with the waving bush on its bank; the ocean's and the thunder's roll soften and mingle with the wind's load of sweeter, richer melody, and all blend in one.

47. Upon the water's peaceful bosom soundeth the lov-

ing strain—all Nature blending in perfect Love. Man, enchanted, listens, and from his inmost depths the spirit-tone is heard strong, pure, and clear; it rises to the highest point attained, and, mingling with its Creator's voice, leaveth far behind the earth in the search after its causing essence.

48. Within thy spirit, oh, Holy One, was Love born. It sang to thee, and thou didst listen. Unto thy child the tone was taught, and in return gave thee purest joy.

49. Love, thou art God's loved. Where'er thou art, his great spirit lingereth near to listen to thy strain.

50. The mother singing to her babe, the strong man's sigh, the lover's tale, the sweet reply, all convey unto thy ear, oh, God, their rich load of trusting Love.

51. And pleasure Thou must receive which mortals can never comprehend.

52. What matter whence it cometh? If thy poor spirit, oh, Man, feel almost too low to live, if thou art in the deepest, darkest dungeon man can build, if passions bind thee fast, God loveth thee; and if from thy spirit riseth the holy incense of aspiring love, Hope will ne'er forsake thee.

53. Sing thy spirit's song, and a loving ear is listening which naught can influence against His own holy attribute thou art using.

54. Thou canst not whisper, nay, thou canst not feel within thy spirit this tender seeking after thy Father's aid, without all being known unto him.

55. Does this seem strange to thee? Remember there is not an essence or a resulting principle in all the universe that hath not its creating and controlling seed in God's light and his love, and this seed is again under the direct control of his own holy hand.

56. Thou hast seen how thy voice is heard, though all seems to conspire to drown its tone. Oh, believe that God is indeed good, and created not only for his own pleasure, but diffused that pleasure throughout his creation.

57. Listen not to conceited, selfish man, when he would show thee his God, especially if he exult in having such and such an one; know that within thyself thou must listen, or never hear His own pure tones.

58. Men who have heard the voice of God are meek and lowly. No assumption escapes them; they are afraid of discordant notes, lest the sweet tone unto which they love to listen should be rendered inaudible by the jarring tones without.

59. If thou hast been in the presence of thy Heavenly Father, all things assume a holier and purer aspect. Thy eyes have been purified by seeing purity, and oh, within thee is that sweet, celestial joy, which only God's communion can bestow upon thee.

60. Thy Father is in spirit visible unto spirit. Thou mayest have been taught, and mayest have believed, that thy Father was walled up in a city of Gold, so far from thee that approach required an eternity to accomplish! Such doctrines are necessary unto those who are ambitious to help their brethren along a road they have never themselves traveled, and know nothing concerning!

61. If thou art impure and unholy, God is as far from thee as is purity and holiness. The distance between thy imperfection and his perfection separates you. This does not take away God's power of approaching thee, nor of thy approaching him.

62. Howsoever impure thou art, or imperfect, thou canst aspire after the unknown purity and perfection which dwell in His holy presence, and thy ignorance doth not limit God's knowledge. He can see the extent of thy measure, and fill it with ever-growing seeds of purity.

63. Thou canst feel the breath of God sweeping thy earthly harpstrings, and listen enchanted to the strain.

CHAPTER XI.

1. THERE are moments when every spirit that hath breathed eternal life, feels in the presence of some great and unknown power. In the cool evening, the shady noon, or the dewy morning, all and every one have felt that some power above the earth was near. A silent spell sheds o'er the spirit a foretaste of Heaven's joy. Thoughts come as rays of light illumining the cell within, and, peering out over the lovely landscape, reveal beauties that were never seen before.

2. Such moments stir the Poet's soul. They light within his spirit the fiery Inspiration, and from his lips drops music, the vibratory soundings of the holy tone within. All men have felt it. God hath revealed himself unto thee in thy own spirit's light. Thou hast felt that all without was dead, until quickened by his own holy light, it grew in loveliness. Heaven descended upon the dry and dusty earth, and all things bloomed in perfect beauty.

3. Think not that God hath ne'er approached thee. Thou art one of his children, and unto his great spirit art thou near and dear.

4. Thou mayest not have stirred the spirits of the multitude with thy inspired logic—the music of thy tones. Thou mayest not have penned thy poetical spirit in lines of living poetry, or called up from God's pure fountain the deep, strong words of inspired truth. Still within thy spirit hath God been felt.

5. Spirit attracteth spirit, as matter doth matter. Then can not thou attract God, and he draw thee heavenward?

6. Oh, guard thy privileges! God gave thee existence.

Oh ! fill full thy powers. Grasp from Heaven's high altar the holy torch, and o'er thy head its lovely beams shall shed Divinity.

7. Drop thy earthy load ! Plume thy spirit-wings for regions of Eternal day, and in the light of God's own love will purity bless thee. Thou art a Man. The child of God should in the Heavens dwell. What if on earth thy feet are walking, is not thy head above them ? And do they limit the vision of thine eye ?

8. Thy hand should draw down Heaven's fruits and give them unto man. Wouldst thou give a brother—an hungering brother, a stone ?

9. Oh, Poet, within thy spirit God hath looked, and great is thy responsibility !

10. Thou canst not escape. Within thee hath the watch-fire been lighted by God's own hand, and he alone can quench it.

11. Thou must stir and feed the flame, and as it sparkles catch them on thy pen, and with mighty power wield the greatest weapon on Earth.

12. Wait not for form. The wild Bird's scream is living music which can not be imitated. The Dove's soft cooing can ne'er be worded. Nature speaks, and nature vibrates to the sound.

13. Through thy spirit must pour the holy stream of Inspiration free and strong. If thou dost wait for form of words or length of verse, the water stagnates, and upon its sweet, pure surface appears the dark-green selfishness.

14. When God would speak through thee, presume not his voice to guide. Be thou a passive instrument in his divine hand, and from thy pen shall flow streams of living Light whose banks are blooming ever.

15. Angels will listen unto thy strain. Through the vast vault of Heaven will their voices sound its praise.

16. Through thee God hath spoken, and unto the voice the universe vibrates in unison.

17. The tones are grand, the words are simple, the mean-

ing plain, yet God's own Love in purity mingles with thy eternal strain.

18. They speak, they live, the living voice can not die. Forever and forever liveth, and unto thee the penner giveth happiness on high.

19. Let forth thy words, pen thy feelings. Fear not the rules of man. Remember God is with thee dealing. Thou mayest mar a purer, holier plan than man hath e'er discovered.

20. Free from earthly trammels must thou be ere God's voice can thy spirit quicken. He comes not, as thou or rules would dictate, but with the freedom of the pure, clear air, and the sweetness of the bird's pure notes, he cometh.

21. Thou dost feel too full for utterance. The spirit can not be controlled, and from thee bursts Light and Love, couched in tones of highest and holiest melody.

22. Should these be trimmed and stinted to suit the fleshy ears of animal critics? Should God stoop to dispute with man about a word, its length, breadth, or depth?

23. Are words Poetry? Poetry! thou art the embodiment of God's voice, as upon his child he calls, "I love thee, I love thee." Thou art Nature's hymn, the mother's note, and maiden's sigh. Thou art that which whispers, "Man can never die."

24. Thou wert born when God first spake, and thou wilt cease when his great spirit is buried beneath the folds of chaos! when eternity hath ceased, and Heaven's lights gone out forever! Thou came from God, and unto God wilt thou return.

25. Oh, Poet! thy Gift is not of Man. Sing thy strain to Heaven. Let that which from thee flows be pure. God hath appointed, and doth reward thee.

26. If man can not comprehend thee—if thou art not understood, and by ignorance misrepresented, must thou forsake thy Father's throne and worship those below thee? Be true to thy trust. God is near thee, and though man may belie thee, he will ever hear thy voice.

27. Thy spirit will seek its Father, and from his voice will take the note from which to tune the Harp. Angels surround thee, and from their tones thou wilt gather strengthening sympathy. Upon thee will fall Heaven's high favor, and, though erring man scoff and mock, within the presence of its holy host wilt thou reap harvests of purest joy.

28. Man's degradation should not tie thy wings. Thou art God's poetic voice, and upon thy kind should call, "God is good." Show that he loveth them. Teach them with musical voice that thou art true unto him, and their unbelief will never stand between thy spirit and his.

29. All the voices God hath tuned conspire to help thee in thy song. They hover near thee, all saying, "I am true, I am true." They lend their sweetness, show their greatness, or their harmonious blending prove. They give thy themes new charms by their ever-varied beauty, and through thee would explain their plain and simple truths.

30. Thy eye beholds the light, and through its refining and purifying influence all things God's hand hath made assume newer and lovelier shades. Blending with the darkened face of Chaos, thou dost see thy Father's rays, and dost pen with clear distinctness the mighty truths revealed.

31. Love enters thy spirit, and over thy talents sheds her soft and genial glow. Escaping through thy pen with noiseless feet, she carries her holy balm unto the bursting heart.

32. It is worthy an Angel's hand to sit and from high Heaven draw Love's pure beams, and shed them free o'er man.

33. Upon his dark and hopeless path God's own light to reflect, raising and sustaining him by gentle, easy steps.

34. Angels' converse, God's communion, Harmony spoken low—in words of sweetest union Heaven's poetry doth flow.

35. Dost thou think, oh, Poet, that thy Heavenly Father

measures his words when he speaks? Does it not seem most likely that the speaking giveth ever-varied rules unto all that is spoken? And if through thee that voice would manifest itself, SPEAK! and let men change their Rules to suit thy words.

36. If they wage a war against thy voice, remember thou hast a higher duty than to quarrel with thy brother.

37. Time will rub out rules. Eternity can not efface truth, or truthful expression. Thou write for eternity; one good and truthful Idea will last longer than all the wordy verse the outside poet can write.

38. Poetic Rules and Divisions are always secondary unto the spirit of the poetry. They are but that by which it is or should be measured; and if it do not fit the measure, should it therefore be exterminated? Surely dead rules are never preferable unto living truth.

39. A slave to rules can never speak for God. His voice is free, freely given, and must be freely expressed, else not at all.

40. If thou hast Talents, yet use them to tickle the passions of man, thy reward will be to see thy verses buried ere thou thyself art consigned to dust.

41. If man were continually stationary, then, perhaps, thou might die ere thy works for him compiled; but ever onward and upward is his course. That which pleased him yesterday is stale to-day, and will be forgotten to-morrow.

42. Do not write to be forgotten. Let truth be in thy every word, and upon the eternal rock wilt thou see an everlasting monument erected in honor of thee, Truth's Poetic Teacher.

43. Why live to waste that which God designed for use? And worse than waste is it to teach falsely, because thou mayest chance to think truth would not be comprehended.

44. It were far more glorious to not move at all than to enter the field in open warfare upon God's own truth. And if within thyself thou dost smother that which would do a

brother good, therein art thou warring with thy Father's will.

45. Take up the cross of self-denial on earth, and in Heaven will the crown be worn. Yes, and from thy exalted height wilt thou peer down and see thy hungry brethren partaking of the celestial food thou didst leave on earth.

46. Thou wilt see that fame doth follow thee. If he walk with thee in life, he will be also with thee in death, and by thy side be buried.

47. But if thou dost strive for an exalted, eternal fame, know that in the glory of the present thou canst have no share.

48. Truth being the embodiment of God's great attributes—Light and Love—is eternal.

49. As thou dost make it manifest in its own beautiful simplicity, so in the same proportion art thou eternally glorified.

50. Thou canst not create, but with the light of Divine Inspiration thou canst ever discover new truths unto man, and with a loving strain impart eternal knowledge.

51. Simplicity is the Poet's greatest weapon.

52. Tell thy tale with as few words as possible. Have every line big with meaning. One line of truth will live longer than if the line be spread over the pages of the largest book. Condense thy style until the words fit the substance as the bark doth the tree, and every one who looks will see precisely that which thou dost wish seen.

53. Whereas, if words form a rhyme, and this take all thy time, thou wilt find that thou dost end thy verse, with that which is as bad or worse, than if thou hadst ne'er begun.

54. Always endeavor to embody great truths in great simplicity, thus:

55. All Mankind are but Brothers;
Then "Do thou unto others
As they should do to thee."

Let "Love ye one another"
Bind thee unto thy brother,
For thus bound thou art free.

56. And it were well to never forget that where truth is not, there is no employment for the pen of the true Poet.

57. True Inspiration can not be enlarged upon nor diminished without great danger of injury.

58. It is the voice of God. The same tones that produced all things from nothing. Within thy hollow spirit can this tone create that which unto man is as acceptable as the dew-drops to the withering rose.

59. The creation and its voice must be harmonious.

60. As within thee the voice is heard, so must it be penned, else art thou not true unto God; and the very air thou dost breathe, the light in which thy words are read, will brand thee as a betrayer of God's confidence.

61. The Lily is beautiful, yet if thou strive to paint it, the sweetness is corroded, and it withers in thy hands.

62. If thou dost stop the mountain-stream, and within thy own sluggish drain confine it, the nourishment contained within it dies, and upon its surface there appears to others' eyes the fruits of thy own perversion.

63. If man see thee thus easily, how must thou stand viewed by the one who designed thee as His mouthpiece?

64. When God speaks, every word is perfect. If man do not understand, what then? He will when up the ascent he hath progressed sufficiently.

65. As well might the River complain of the mountain-springs from which its strength arises, as for man, with his own conceited rules, to strive to measure the free and strong voice of his God.

66. Within every man the Spirit is first and greatest. It may be stunted by low passions through its connections with the flesh, but the voice of its Father will ever find a string vibrating within its cell, however deep and dark.

67. And should this cause of thy Rules be by the lower nature tied? Spirit, thought, will, action, resultant rules

produce. And should the pure spring be blamed if in its passage through the lower channels it becomes mixed with their sediment?

68. Should their dirt be carried up the mountain, and be made to defile the waters of purity?

69. Purity needs no rules. They must check its flow. In flowing, it giveth all that rule should measure.

70. The voices of all Nature are free. Why not, oh, man, lay down rules for the regulation of the wind's strong whistle or the bird's sweet carol?

71. Chain fast the wind, and make it sway to suit thy thinking; whistle or moan, or at thy will, with thy chain, commence clinking.

72. Cage thy bird, and its soft, sweet note is left in the wood behind thy rules produce—'twill be of no use, and thou wilt find that through its throat God's voice speaketh free.

73. Make the Rose be sweet by Rule! Teach the strong tree how to grow! Prove thyself the only fool on the Earth below.

74. Art thou, man, the only one God hath left free to govern thyself, and wilt thou make thyself in all things the slave of thy own governing?

75. Must spirit be bound by flesh? Must God's voice in thee be still, whilst in every tree and bush birds sing as they will?

76. From thy throat must come Inspiration, pure and strong, else forever be thou dumb, and in God's sight do no wrong.

77. Poetry is worded harmony. It is boundless and free as God's own words. It is as lovely as his own love, and the expression of his own purity.

78. It is always God's instrument, and never the tool of man—can not be perverted. Though man may think he hath turned it aside from holiness and trailed it to his own arbor, still he will find that at the turning-point Inspiration stopped.

79. It is God's help-meet—a root whose branches bear fruit in Heaven sweet, and unto man most rare.

80. It springeth up within the spirit of man—blossoms and bears. He partaketh of its fruit, and ever-varied happiness fills him with continual joy.

81. Inspiration is a glorious gift. Oh, how little is it known! Man is the only one upon whom it is bestowed. Nature sings her hymn unto God, but Inspiration mingles the voice of man with the ever-living tones of his Father.

82. God's voice comprehended by his child alone, pure tones never ended circling round his throne.

83. The holy One speaketh, and on the listening ear falls Heaven's highest tone; the child on earth it greeteth, "Thou art not alone."

84. Oh, listen unto that voice! and let thy talents be as they will, glorious light will result from them.

85. God sheds o'er thee his Love, and in it thou dost act. All things conspire to aid thee, and all thou dost accomplish, be it ever so trifling, must redound unto the glory of thy inspiring Father.

86. It is the soul of music, the life of Poetry, and the highest, holiest food for spirit.

87. Hast thou no talents? Art thou ignorant, unlearned of man? Canst thou not understand as man teacheth? Turn to a better master. God fills thy measure full within thyself. There is some point in which thou must excel, if unto God and thyself thou art just.

88. Ask not man for knowledge. He can not teach thee that which he can not know—that unto which thou art best adapted.

89. Thou art one of thyself, and on the earth there is no other one like unto thee, and so long as the world exists there can never be; and if unto thyself thou art true, even in the eyes of men thou wilt seem exalted.

90. One man is true, and as a consequence, he excels. Thousands fail in striving to imitate him; that is, in striving to imitate that which he hath accomplished, instead of

properly imitating his truthful reliance upon God and his own powers.

91. There is no man truly great who is not perfectly true unto himself.

92. True men lead all rules. The true Poet leaves behind all old, worn-out measures, and soars free and far above all that rule hath ever measured.

93. Imitators rule out his style, and then with their distorted machinery strive to approach his inspired productions. Alas ! the very machine is their greatest obstacle to overcome !

94. A great thought approaches ; into the machine 'tis thrown and turned and twisted, until, when it comes out, there is nothing of the original shape left ; yet this thing is gilded and thrown out into the vast sea of words as Poetry !

95. Machinery is never master of Inspiration.

96. The true Musician breaks forth ever and anon in strains of richest melody. Inspiration cometh pure. The startled helpers drop their machines in utter amazement. Having never before heard music, it vibrates strangely on their practical ear.

97. As the strain becomes familiar, a machine is builded to suit all of it they can comprehend, and they attempt to pass this thing as the inspired strain !

98. The most ignorant man God ever created would instantly see the vast difference between them.

99. Inspiration speaks for itself, and unto its voice all that God hath created vibrates in harmony.

100. The Poet catches hold of man's spirit, not with words, but with the deep, pure truths of God's own home. The truths vibrate in the Musician's voice, or along his harp-strings, and the enchanted spirit listens itself away into the pure home whence the loving Sisters come.

CHAPTER XII.

1. THERE is one coming of lovely form. His face seems fresh from Heaven. His bright eye glistens. Upon his brow is stamped beneath the flowing curls the deep lines of majestic beauty.

2. The sweet sisters greet him with lovely smiles, and, as he approacheth, the eldest from her Garden brings lovely flowers; and as she sings, the younger joins her holy strain, "Brother, thou art come again."

3. "Glad are we thou hast come smiling from the inner home; for as we sing, thou canst draw colors from above, and upon the human sight, in God's own glorious light, condense, explain, and beauty prove existing in our Father's love."

4. And as they sing, the Pencil used condenses all their song, and upon the Canvas brings, in colors pure and strong, Love condensed by Light revealed.

5. The happy Trio wander through beauteous groves, amid the shady wood. Purity, holiness, and love, essences of all things good; by their true hands displayed in loveliest tones and colors their Father ever made.

6. The tinkling brook is waded, the mossy bank they tread; the deep and mighty river, mountains overhead—all mingle in their strain, and in shades of beauty plain are laid in lasting colors.

7. Flowers waving in the sun; the moon's soft beams; the dark cloud's frown—all blend as along the stream of life they run.

8. The bird is warbling free, the sisters sing his song, but, "Brother, what aileth thee? Come, brother, come

along." The Pencil dropped. The Painter's hand was still; he could not catch the magic song flowing from its little bill.

9. They enter an earthly home, and before his hand they bring happiness, joy, mirth, sorrow, despair; and show the sting of hatred's venomous tongue. True unto life they are drawn; the Lovers speak—sound seems moving on their lips.

10. The mother's bitter tears, the father's dark despair, in truthful lines are painted; in purity untainted love breathes in the air, removing all their fears.

11. The Brother sits, and as they sing, his pencil flits, and from the spring of light the shades of night doth bring, and, mingling, show their beauty.

12. Whilst the sisters pen and sing melodies pure and high, the brother's pencil forms their expression in colors from light produced, and, viewed in the light God's kindness shed o'er earth, his work seemeth all alive.

13. Inspiration guides the Pencil, and beneath his hand the holy voice of God is fixed in stern reality. He feeds God's children with food congenial. Every line he draweth seems fresh from Heaven.

14. Amid his shady groves Angels seem to whisper; and as the gazer looketh on, a dreamy consciousness of a high and holy presence stealeth over him, and his spirit seems wrapt with the loving arms of an all-wise and loving Parent.

15. Inspiration condensed on canvas! The outside evidence of God's power through man manifested. God's creation imitated through his trusting child.

16. It requires no words, no tones to explain. There before the gazer stands revealed in beauty all that the inspired hand can paint.

17. Is it a joyous scene? thou canst not help mingling thy smile with the painted joy. Is it mirth? from thee escapes the unnoticed laugh—the best compliment that picture could receive.

18. Pass to this scene. The laugh dies upon thy lip and the tear gathers in thine eye, as before thee thou dost see a poor mother seeking bread for her starving child. Thou dost mark her agonizing expression, and the pale, calm, quiet little one calls up within thee a thousand recollections of thy own happy childhood. Thy hand seeks the well-filled purse, and from thy pocket 'tis well-nigh drawn, as thought returns, and before thee thou dost see—a Picture! From his studio the Painter marked thy emotion and thy action, and unto God his thanks are ascending that he hath with his brush touched the tender chords of the human Heart.

19. Turn this corner. Ha! why didst thou start? and why did fear paralyze thy features? From the rugged rock the Lord of the Forest hath sprung; mid air he hangs, yet seemeth ever descending upon the helpless one below, his mane afloat, his bright eye glaring, and from his mouth and throat thou dost seem to hear that which maketh the forest tremble and all flesh quake with fear.

20. And now as thou dost reach thy hand the tempting fruit to grasp, behold amid their richness coiled the unnoticed asp! Starting back, alas! thou dost think from that cooling spring thou wilt surely drink, but again doomed to disappointment; for, ere thou canst gain its edge thou dost see upon the ledge of rock the dark coils of the guarding snake!

21. Here is the Sunset scene. The mellow light seems blending the bright day-beams with those of coming night. The lazy cow-boy and lazier cattle, the oxen yoked—does the wagon rattle? It almost does, for in truthful colors it is so plainly painted. The Farmer leaning on the fence, the old dog by his side—friends are they in every sense, and oftentimes sorely tried. Over all the softened light sends a peaceful glow, and thou dost feel that coming night will remove from thy sight ere long this peaceful scene.

22. Again within thy spirit is the tender chord touched, as thou dost behold the happy family gathered in their

evening devotion. Thy childhood again flits to thy view, the prayer thy loving mother taught cometh upon thy lip, and again thou dost seem clasping that loved mother's knee a happy child.

23. When thou leavest the studio of the Inspired Portrayer of God's Truth, thou art a better man. Thou hast been benefited by viewing truth in simplicity.

24. No Rules—no lines and shades need be understood, for the plain, simple truth is there revealed, and thou dost see its greatness.

25. How different thy feelings whilst viewing the scenes portrayed by the stiff brush the ruled hand doth use! The drawing, forms, and colors may be well described, but upon thy spirit doth not come that which maketh it rejoice with the joy and mingle thy tears with the weeping.

26. All within thee vibrates to Inspiration, and is by outside curbing Rules shocked.

27. Thy eye useth God's light through which to view all things, and through this light beauty only can be revealed. The uncongenial, discordant colors hurt the inner light of thine eye, and it turns away not knowing why.

28. The light is an intelligent principle. If the outside body of light only be used, color alone is seen; whereas if the life of light within the painter dwelleth, his coloring assumeth this lifelike expression, which expression Rules nor lines can ever measure.

29. It can no more be imitated than can God's voice.

30. Painter, if thou hast talents, water them at God's pure fountain, else drop thy brush and easel, and seek some drudgery that requireth less of thee.

31. Nature is thy field. Art may help thee, but beware lest it tie thee fast with its selfish cords.

32. Paint things as they are. If thou canst not do this, the intelligent light reveals thee in thy painting.

33. Color as Nature colareth; always remembering that between light and darkness thou must work. The lovely Rose in different lights is not the same in appearance. It

is not in particulars, but in generals, that true painting is distinctly seen.

34. Expression is instantly placed on its proper level by the first glance of the gazer. If he have to look for it, the painting is bad, unless it be painted expressly to puzzle the beholder.

35. The harmonious whole of the picture strikes the vision of the beholder, and at his leisure he views the minutiae.

36. If he have to build thy picture out of thy glaring Particulars, he will pass on ere his task is finished.

37. Catch the eye with *expression*, and judgment will have a hard trial ere it dethrone thy merit.

38. How lovely the natural landscape! What makes it lovely? 'Tis thy Light-within viewing the blending of the light and darkness without. To prove this, it merely requires the shutting of thy eyes. Then do not forget that every man hath this light-within, and useth it to view thy blending of light and darkness. As thou art true unto the outer, so will the inner exalt or condemn thee, for they are as cause and effect connected.

39. It is no easy task to represent life with dead colors. Surely God, thy Father, must aid thee, in order to accomplish this much-desired end. He produceth life from death, light from darkness; thou must construct with death that which seemeth life, and with his help surely the task were easier.

40. Practical Rules and skill, however accomplished, can not arrive at the point where inspiration begins.

41. Death without God produceth no life. If within thy breast God hath never lighted the inspired flame, thou mayest ever work and never be exalted.

42. Dost thou think that through thy hand can come beauties thou dost not feel? Harmony is the Key-note of the universe, and thou must be harmonious within thyself, and blend thy harmonious feelings in the labor of thy hand, else Immortality to thee will be as dead as thy lifeless painting.

43. What influences thee to act? a desire for earthly fame? If so, act as if thou wert above the earth. Mankind look at thy paintings as if thou wert not among them—as though thou didst by magic spell call down from Heaven beauties rare, and unto their astonished gaze open the far-off future.

44. Thou, to live, in the present or future, as an artist, must be inspired. Ask thyself why “Old Masters” are so closely studied? THEY WERE TRUE MEN. They builded for themselves, and God’s own hand sustained them.

45. Yet thou art not they. Carve for thyself a monument, and for thy Father’s sake and glory do not have it in the same mould cast.

46. Be original as God made thee. Learn all thou canst from others, but never lose thyself in their productions.

47. If thou hast not talents enough to glorify thyself, do not do so, or attempt to do so, at another’s heels.

48. Walk for thyself. Is there no great truth in thy line yet undiscovered? and dost thou not know that the discoverer is always far more glorified than the one who useth that discovered? If thou dost not know this much, it will be impossible for thee to ever appreciate true painting.

49. Do as thy talents direct; and if thou dost fail to fulfill thy own ideas, how couldst thou ever fill another’s?

50. Look over the records of the Past. Take a view of those who have been termed Immortalized. Thou wilt not find one who was so glorified by Imitation.

51. Immortality and Imitation can never be connected.

52. All things are different—Original. Thou canst not successfully imitate, and must at last be original, save the schooling in imitation—the loss of valuable time—thou hast undergone.

53. Thou art viewing the prized sketch of an “Old Master,” yet do not flatter thyself thou seest it as he. He caught it on an Inspired pencil—his spirit was wrapped in the work, he forgot all form and rule; and there is the production, which after hundreds of years have passed

away is looked upon as most valuable—valuable to draw rules from! which rules can never fit the picture, and can never fully be executed if they do.

54. Thou dost look with cold eyes, spirit dull and heavy. He prized it as his life! Ay, it was part of that life, and he loved it as he did his hold on earth.

55. Is it strange thou canst not imitate him and his work? Thou canst not feel as he felt; canst not see as he saw. It was his own work; 'tis not thine, and can never be.

56. Oh! would men be true unto themselves, and thus be true unto God and their fellow-man, the earth would be a lovelier home, and God's visits far more frequent thereunto.

57. True men will be free. God is free. Thou art in his Image in every thing; thou art a result, an effect of his divine producing. Surely no man can be more than this, and should not by his brother be worshiped.

58. If thy brother excels by truthful reliance upon God and his own powers, imitate his reliance, and not that unto which his reliance brought him.

CHAPTER XIII.

1. If to thy lot it falleth to be unable to appreciate color, and yet within thy spirit there is that which giveth gratification in constructing the beautiful, sever a Rock from its mountain home, and from its bowels draw lovely yearning in the sympathizing human heart.

2. Thou hast nature before thee, and if thou hast the proper talent within thee, in stone thou canst reveal it.

3. God formed his child of the dust of the earth. Thou dost imitate him, and indeed he is worthy of all imitation.

4. If thou canst with Inspired hand and guiding eye call from the rock petrified loveliness, do so, for thus wilt thou glorify God.

5. If within thee such talents live, reveal them, that man may know thou art doing thy all, be it however small, for the elevation of thy kind.

6. Beauty was the form all things took when fresh from the hand of God they came. He had and has life at his command. This on earth thou canst never have; yet the beautiful is as enduring as the life it arises from.

7. Thou canst with thy chisel carve and shape that which man will linger near and gaze upon, wrapt in deepest and sublimest thought.

8. Thou canst show what man inspired can do, and the glorious height attained is there in the lifeless statue before him.

9. It can not speak, nay, can not move, yet the lines of high and holy thought on that inanimate brow call up within the gazer the deep, strong, pure emotions which,

though perhaps unknown unto himself, must help him up toward his God.

10. Love thy chisel showeth in quietness reclining, whilst angels linger near the very air refining.

11. Thy spirit seeks thy Father's Throne, sees lovely forms perfected, and back to earth it flieth; the busy chisel plieth revealing all in stone.

12. The Angels from on high circle round thee, giving touches ever whose beauties confound thee. Thou dost see and feel thy Ideal being replaced by something purer, nobler, and higher than thou hadst at first deemed possible.

13. Inspiration worketh with thy hand, and its productions astonish thyself as much as the unpracticed gazer.

14. Thou dost select the Marble, form thy Ideal, and commence the work. As chip after chip flieth from beneath thy chisel, there appears growing from the stone a rough, jagged, uncouth form.

15. This is play. Thou canst do this very well by rule. Tools are large and strong in proportion to the work. Perhaps thou dost have helpers who need the rudimental teaching of thy art.

16. But when the form assumeth the desired shape, thou dost wish to be not only unaided, but alone in thy work.

17. As the Features begin to appear, thy strokes are lighter and farther between, for now hath come the time and place where Rule can never fit. Now thou hast a Stone to deal with, and from it thou hast of thyself to show thy power to draw a semblance unto life!

18. That Brow is blind. Thought is there revealed as first within thine own brow 'twas felt. Ay, thou must feel thy work, or it will never be by others felt.

19. Thy brow must be as fair as Love's, or as deep lined as thy petrified thoughts, else thou hadst better never take up thy Chisel and Mallet.

20. The Eye begins to appear. Now thou hast thy match. In every light 'tis viewed, and surely it is difficult to catch the pure expression.

21. Softly thou dost handle this delicate part, and any observer from the expression of thine own eye could instantly comprehend what thy whole spirit is so intensely striving to accomplish.

22. What rule can carve an Eye? What form of words reveal the knowledge from on high that through its glances steal?

23. 'Tis done. It is peering into the deep purities of Holy Inspiration. Volumes are written there already.

24. The Artist drops his chisel, and thanks God for aid which he feels he must have had to accomplish such great, such grand expression.

25. The Nose is turned in perfect beauty. And around the Mouth the chisel playeth.

26. Again the Artist feeleth that help must come from Him who first formed the mouth of man, that unto its loving sounds his own holy spirit could listen with purest joy.

27. Upon him descends Heaven's high favor. His spirit seems wrapt within an holy influence. Before his eye appears a mouth wherein is all that he could desire.

28. Patiently he labors until his own work seems communing with him, as did God's pure child with his loving Father when first dust spake.

29. An holy strain of Inspired Eloquence seems flowing from those pale lips; the eye and brow lend their magic aid.

30. The chin is turned, the neck, and hair; the form, complete at last, is viewed, whilst around its feet the stone from which 'twas hewed appears.

31. The Artist gazes on his work enchanted. It is all, and more, than he had dared to ask. Yes, and he feels that he hath discovered the true secret of success, the attracting of Divine Inspiration.

32. Before the astonished multitude THE ORATOR is produced, and silence binds their senses! They forget that a *statue* is before them, and instinctively wait to hear that great expression worded!

33. The spell is broken, and from their spirits burst the delighted tones of high enthusiasm ! 'Tis hailed as a God, and at its feet the artists of the world all worship !

34. Produced from stone by the aid of steel ! The God seems perfect beauty. And why not all accomplish such great productions, oh ! artists ?

35. Do ye strive to fill *your own* Ideal ? God will never help thee chisel that which he hath already helped another to do.

36. That which is done seemeth perfect until it is surpassed, and canst thou measure the high attainment of which man is capable ?

37. Truth in Statuary is, as truth everywhere, Eternal. Error is the breath of a day.

38. If thou dost seek to draw from stone the embodiment of some great truth, see that first that truth is highest and firmest fixed in thy mind.

39. Then thou dost have a living reality from which to shape thy dead production. Whereas, if thou dost begin in doubt, thou wilt most likely end in uncertainty, and thy production will of course meet with a very uncertain kind of reception among men, particularly among good and truthful artists.

40. Whatever thou dost attempt to carve must be, as it were, a part and parcel of thy own life, for thou art working in that which is most dead, and of thy superabundance of life must fill it.

41. If, on the other hand, thou art representing Death, thy task is easier. Thou hast death helping thee, and it is only required to show, with the dead, what Life was.

42. This does not require the intense feeling that it does to represent life correctly. Did it require so much, it could never be represented, for death can not be experienced but once, and the Artist could not relate or portray his feelings.

83. Life can be inspired to reveal Death, but it requires less labor and feeling to reveal the expression of death

than of Life, because there is less expression to be revealed.

44. Sculptor, if thou art seeking Immortality, choose for thy hand to execute the highest and holiest objects of which thy spirit can conceive.

45. Love is eternal as God its creator, and whose attribute it is. All else will cease to enchant or please the human spirit, long ere Love be stale or unwelcome.

46. The Passions of man die with him; yes, die even in his life, and, ere death enshrouds his form, his spirit longs for the Love of Heaven.

47. The dark representations of hatred in its numerous forms may astonish and shock the sight—yea, may even as exhibitions of skill please mankind. But such statuary must crumble and fall unnoticed long ere the deep and pure expression of abiding Love.

48. Do thou represent Love, or reveal Light in the deep lines of intense thought upon the brow of thy production, and thou art Immortalized.

49. If thou dost stoop to sell thy talents to the present, to feed sectional pride, or the ends of selfishness subserve, forgetfulness thou dost earn, and wilt most surely receive.

50. How canst thou expect to live after death, if thou dost represent that which dies before thee?

51. Man does not like to view the deformities which ignorance hath brought upon him. He constantly yearns after that which is above and beyond his present attainment, and as he views thy Inspired production, he thanks thee for thy labor.

52. If thou hast represented, however truthfully, the glaring, thoughtless eye, and distorted brow of the Maniac—the furrowed cheek, disheveled hair, and frothing mouth of thy poor, suffering brother, who will want to see thy statue the second time? It will be shunned, as it deserves to be.

53. Love is holier than fear—affection more lasting than hatred.

54. Oh, strive to represent that which Perfected man will be when upon the earth he stands communing with his Father in Heaven!

55. Call upon God for thy Ideal, for his holy help, and thou wilt a statue form, which, couldst thou quicken with the inner Light of God's intelligence, would draw down Heaven to earth and reveal its purity unto man.

56. Oh! strive to elevate thy kind by this means God hath placed within thy power.

57. Do not think they will not appreciate thy desire—they can not help it; thou art represented in thy work, and by thy work will be judged within the spirit of every one who views thy production.

58. It is a condensation, as it were, or a building, out of thy inward nature produced.

59. It represents thyself, at least for the time used in its production; and if thy aspirations are high and pure, thy statue will be lovelier than if for effect exclusively thou dost labor.

60. All that raises the thoughts of man, of necessity elevates him; and however little thy statue may raise him, how much better is this little than if thy work had let him down a step by the revealment of some lower desire or passion.

61. If thou dost thrust him by the influence of thy work below the level plane on which he stood, thou hadst better never taken up the chisel.

62. Remember always that the eye of a Brother, the child of God, is going to view until it crumbles into dust that which thou art forming, and guide thy hand to suit.

63. It is no trifling thing in thy favor if every eye that looks upon thy statue is pleased by viewing something noble, high, or lovely.

64. God formed his lovely creation for the eyes of his children to view and reap therefrom pure pleasure; hence all is lovely and harmonious.

65. Thus must thy work be, else how can He be pleased

with thee who hast taken His useful work, and from it produced the opposite of that which He designed to be produced by its very formation ?

66. Oh ! learn to reach a Brother's spirit through the agency of his vision ; even as God giveth pleasure, so do thou strive to give it ; thus wilt thou not only raise a brother, but in God's sight wilt thou raise thyself.

67. He would use thee to bring His children home, and wilt thou refuse ? His holy voice hath spoken within thee, and thou must the voice repeat.

68. Upon the lovely Earth man was placed with access to Heaven.

69. Deity smiled upon his perfect children, and in his high communion they were blessed.

70. Error hath entered the Household ; flesh hath encroached upon Spirit.

71. Man was not God. Within his being was the lower creation condensed. His spirit was pure, yet beneath it was placed for its government all the desires of the animal creation.

72. Man turned to earth for that enjoyment which only animals can elate, and as he turns he falls from the high estate his Father had bestowed upon him.

73. Yes, every child of God hath fallen a victim to error, yet think not, oh, man ! that error is God over thy Father, for within every spirit born is the curbing, guiding voice of an All-wise and loving Parent.

74. Thou mayst turn aside from God, but oh ! remember thou dost fall against thy Father's will.

75. He ever wills thy return, the return of ALL His fondly loved children.

76. The Holy One upon his Throne of Purity reclineth. Angelic hosts surround. All seemeth beautiful and serene. The voice of Him is heard, ' My child, my child !'

77. The Creator loveth all, for in their being is that Love implanted, which not returning to a Father's heart, leaveth therein a void which naught can fill.

78. To bring back to His child, to show him distinctly the lines dividing truth from error, to elevate him again, to place him upon the right hand of His Throne, to again elevate his spirit to its primitive purity, the great and ever-loving Father resolved.

79. From His Holy Presence a White Dove flieth. Angels watch its course, and as with speed of thought it takes its way earthward, from its bill droppeth the loving tone, all words centered into one, the highest, purest, ever known, God's own INSPIRATION.

80. Down, down to earth it flies, bright Bird from beyond the skies, calling unto man, "Arise, thy Father is near!"

81. With simple living words of truth and love unto man it cometh, teaching purity, holiness, and in the light of Heaven revealing the Father in mercy dealing with his error-smitten child.

82. Wherever the bird is found, where'er it takes its way, Light, Love, blend around, emblems of eternal day.

83. She whispers to the sweet-voiced one, and unto the whisper vibrating is heard Love's gentle tone. It leaves the earth, and enchanted spirits listen unto the strain; and when the voice descends, and with denser things blends, they fain would hear those tones so dear repeated oft again.

84. And the Pen she wields, and o'er the fields of Heaven's loved garden flieth, and from its end doth beauties send which with their richness vieth.

85. Now the Pencil she hath taken, and from the earth her colors drawn. Her lines are perfect, shading pure; all things beneath her touch revealed in beauty are.

86. The Rose seems sweet as in the air 'tis swinging; the little Bird is so complete, you listen for its singing.

87. All blend in lovely colors showing her great Creator, master of all good scholars, to be no "Imitator."

88. With strong and steady hand she grasps the Artist's steel, and as if by magic wand pure beauties doth reveal,

imbedded in the Rock which for ages the shock of tempest, of storm, hath withstood.

89. Whatever she touches blooms as first did earth when upon its sod, first in Form, first in might of Power, upon it walked our God.

90. Over the earth man's vision guides, his thoughts on high she taketh, and in love provides for wants that error maketh.

91. Her voice cheers him in his trials, and in his enjoyments purifies his happiness.

92. She severs his earthly ties, and binds spirit with ties of loving affinity unto his Father in Heaven.

93. She opens upon his mind high hopes of a glorious immortality, encourages him in truth, shows perfect light, and upon him sheds love's soft and genial beams.

94. Oh, Man! without Inspiration thou wert a hopeless child.

95. In his mercy God hath sent his Dove with its bough of Inspired promise, and wilt thou reject his offering?

96. If thou canst do aught as thou hast seen with the Pen, the Pencil, or the Chisel, or with aught else to catch the vision and elevate the thoughts of thy kind; if unto thee this bird hath come, oh! reject not the offering, but with firm and fearless hand put forth that which is required of thee in the reception of thy talents.

97. Inspiration is a grand earthly center in connection with, and under the direct control of, God.

98. It is a pure fountain at which all must drink ere they can forsake their errors and cling steadfastly unto truth.

99. From it branch off all the different avenues that conspire to please the spirit of man, and through this high pleasure elevate him toward the Fountain whence this fountain cometh.

100. Inspiration hath been misrepresented. Those who could not receive it in purity, because their impurity was not in affinity with it, have attempted to make plain that

which they did not comprehend, and, of course, revealed their own ignorance instead of God's knowledge.

101. Inspiration must reveal truth, must show Light distinct and separate from darkness, and prove that Love is that which God feeleth toward his children.

102. Some men think Inspiration does not exist, that is, that there is no such thing as God's children on earth receiving direct instructions from him.

103. Individuality is eternal. Man is progressive in nature. God being perfect can not progress, because there is no progressing beyond perfection. God is unlimited, and Love is his great binding attribute. Man is limited, yet, being, must of necessity have God's love implanted in his being, and surely an unlimited God can commune with a limited child through his own Holy Attribute within the child implanted.

104. And as Perfection is above imperfection, the communion must raise the child toward perfection, for He alone is progressive.

105. Inspiration to the one inspired is an infallible guide. It is God's voice within the spirit revealed; and as the spirit is for itself responsible unto God, the voice must be unerring.

106. But every one should remember that all Inspiration coming through another organization, must be weighed well and closely ere it be allowed to guide.

107. The Inspired one drank for himself at the fountain, and thou must do the same if thou wouldst receive pure nourishment.

108. He may give thee instructions far more pure than can come from the uninspired; but if thou wouldst know what to thee is most pure, drink for thyself.

109. If he carry water for thee it may be sweet, but it would be cooler and more pleasant and lasting to draw and drink at the well for thyself.

110. To receive properly for another would require a double Individuality to receive, and a double God to give. He is one, and unto ones he giveth.

CHAPTER XIV.

1. AN INSPIRED TEACHER, one who has an harmonious organization—spiritual development very large—can impart truth in such purity that God alone can see its imperfection.

2. His words bear the impress of Divinity, and unto their tones the human spirit loveth to listen.

3. Truth flows from him free and strong. He feareth nothing save to violate God's loving requirements. Bold in truth, yet in flesh simple and unassuming. He hath tried God's love, and knoweth its sweetness.

4. The Earth could not buy his independence of man, or his dependence upon God.

5. His heart feels for his kind, and in all ways and by all means strives to do them good.

6. His duty calls him to teach what godliness is, and he doth that duty perform.

7. A plain, honest man. A mouth which God uses for the good of his children. He learns of God, imparts unto man.

8. Needs no Books—can not be taught save by the Holy One whence all cometh. Seeks no reputation, shuns observation. In his own silent sanctuary worships.

9. Speaks not of himself, but waiteth upon God, and His pleasure delighteth to do.

10. Couches great thought and holy truths in little words. Feels what he speaks. Says nothing for effect, all for the furtherance of truth.

11. God's Light guideth him, and through him his brethren. Love dwelleth within his spirit, a pure spring, in which is holy water free unto all that thirst.

12. God giveth, and he distributes the gift freely as 'tis given.

13. His pleasure is Godlike, his enjoyment pure.

14. He hath from his Father learned the blessedness of giving. His Father hath given him knowledge, and he knoweth that imitating his holy example must bring a portion of that pure happiness which God feeleth.

15. The love of God is within him; and this pure essence is not allowed to stagnate, but is sent forth freely unto all.

16. He knoweth that the passage of Love through the human spirit bringeth its greatest enjoyment.

17. A willing hand hath he for a heavy-laden brother. His spirit is big with sympathy for his suffering kind. He hath seen that God is merciful; and he never judgeth man, lest in God's perfect mercy he should not act.

18. He understands man's nature; and upon the affections he playeth, shunning at all times the darkened passions.

19. He vieweth error as God vieweth it, as undeveloped good.

20. He traces with a keen perception the rays of divine Light as they penetrate the dark folds of chaos, and to their uttermost extent seeth good.

21. He mourns in spirit that his brethren will not turn toward the light, and forsake the dark background of chaotic night.

22. Light to him is so lovely, so perfect, that in purest pity he dealeth with those who will not look toward it for guidance.

23. Love, charity, mercy, humility, and simplicity are his great characteristics.

24. Having seen the simplicity of God's dealings within his own spirit, he dealeth in simplicity unto others.

25. God's charity, and numberless mercies upon himself bestowed, sheweth him that humility is his highest duty unto God.

26. Love is the food of his spirit. At this pure fountain his high and holy aspirations drink deep and lasting draughts of celestial joy.

27. Upon his head the Dove alighteth, and accompanying angels hover near. Inspired words from his tongue gush forth, and upon the human ear fall like lovely music.

28. Simple and slow he commences. Word by word, step by step, his hearers mount the plane. As outside influences are forgotten, as his spirit becomes absorbed in the flowing truths God's inspirings reveal, his tones are purer, words simpler; but oh! such thoughts can only come from Heaven.

29. Onward and upward are the listeners carried on the wings of Light; whilst far away is held at bay the dark, deep cloud of night.

30. Higher and still higher, holier and more pure the truths appear, whilst the listening spirits shed the unnoticed repentant tear.

31. The earth is left with its toiling cares—all left far behind—and upon the astonished ear, calling unto his kind, doth seem to come from Heaven's high dome the Inspired voice of man.

32. Love, pure from God's great spirit, through his child appears to flow to soften man, and once again raise him from below to the high place this pure love first bestowed.

33. Truths mighty flow from this man's lips. Unheeded, unguided, by his own listening spirit drank in, they roll forth clear and transparent.

34. All is forgotten; he hath left the earth, and upon his ear the loved voice of his God doth fall. His mouth gives forth instinctively the rich tones as they fall upon his spirit. Oh! how it gushes now, as from Heaven's own purity the truths are selected, bound by love, and by light in harmony connected.

35. God seems again on earth, and man seems by his

side; the Father and son seem bound in one, and down the tide of holiness seem floating.

36. Far out they go to the boundary of all His works, the Father teaching his child in accents mild, who well His pure wisdom marks.

37. Together wander over space, see wisdom in all things blending, see love, charity, and grace, attributes never ending, in all things manifested.

38. And now again to earth they come, show the beauties of this lovely home God gave unto man.

39. Encourage him with bright promises of a happy home at last, wherein all are sheltered from the fearful chilling blast of error.

40. His voice sinks down from its grand and sublime tones unto the soft and encouraging strains of Love.

41. Mercy beameth in every word; charity of God unto his child is proven in simple, plain, comprehensive words of truth.

42. Man is shown how to ascend the heights of purity, and therein reap as his reward the never-ending communion of his God.

43. Shown his erring ways in contrasting with the rays of his Father's glory his own selfish life.

44. The returning child is helped along his way, and the unheeding one admonished to return to a loving Father's Heart.

45. As the Inspired Teacher ceaseth, the multitude remain in unbroken silence of deep meditation. Within their spirits has the pure fire been kindled, and by the silent spell 'tis known to be burning deep and low beneath the outer ears of the body.

46. An holy voice hath whispered in every listener, "Come home, child, come home."

47. The seed is planted which in the harvest shall abundantly repay the one who planted and the one who reaps.

48. Inspiration is never lost nor wasted. That which

from it flows is purity—part of God unto his child bequeathed as an unerring guide.

49. It ever seeketh its home. The pure Bird longeth to return whence it came, with the message, “All is well, the mission accomplished, Thy Child hath come!”

50. Banished from Heaven, to return only when the children of God worship him in spirit and in truth, each and every one partaking daily of her promises, the pure Dove, Inspiration, to the earth was sent.

51. Knowledge unbounded she hath in her possession. Treasures of lovely promises made on earth, fulfilled in Heaven.

52. A bright and joyous bird! Upon the Orator she sends beams of heavenly thought; he catches them, and before the gaze of man shows bright and holy glances of his future happy home.

53. Opposition quails before her. Error, the child of chaos, born of man, flees before her. Enmity is between them, yet Inspiration conquereth ever.

54. Before her pure wings the sable child retreats, and still retreats, until his darkness blends with the perfect blackness whence he came, and, unpursued, the pure one returns to the loving source, to depart no more forever.

55. Oh! Bird of God’s love! hover near his child, and with words of truth, in accents mild, His yearning show to those misled.

56. Oh! prove to him that his Father’s holy spirit goeth out after the fondly loved one continually. Show him to be a God of mercy, who loveth to forgive, and who is never tired in well doing.

57. Call upon him in his hours of grief, or in the deep and silent meditation of his spirit, call, “Child of God, return!”

58. Show him the vacant mansions in the House of his Father. Oh! make him to feel Heaven’s joy, that a sweet foretaste may incite him on unto the perfection of all above!

59. Oh, man! how blind thou art! And thou dost thy blindness worship! Whilst God's loved messenger would within thine own spirit-sanctuary impart his own pure knowledge, thou dost prefer to grovel among the dusty volumes of bygone ages, and grasp therefrom the fabrications of man!

60. Learn God from Books? And who so grand and so sublimely intellectual as to condense God into words that will suit all his created children?

61. Inspiration, it is thy mission to implant within the human spirit each and every truth of which that spirit is on earth capable of comprehending.

62. Thou art the voice, the messenger of God, knowing each and every organization, and unto that development dost thou give its highest truths and highest duties.

63. What is flesh? What its highest and proudest achievements? All vanity, considered by the side of the food the spirit receiveth from God.

64. The uninspired may spend the longest life in selecting food from their own fleshy brains, from their own storehouse of words; but within the spirit pure Inspiration hath not been, and it can never be imitated.

65. They may build Temples, Theologies, Gods, to suit their own degraded minds, but from their altar Love taketh nothing. Inspiration cometh alone within the spirit.

66. Oh! how lifeless, how very dusty and void of beauty are the forms and creeds by the uninspired compiled!

67. God is a living Being, and must with living spirits be worshiped.

68. Do not all things live—do they not change and pass away? Is not error alone man's production, which, in reward for its production, strives continually to hold him back from truth?

69. Man can not build a stationary religion. He is progressive, and can not worship at a stationary altar, without indeed he be a hypocrite; and still, hypocrisy, it should be remembered, is not worship.

70. Truth is eternal. The Religion founded upon truth, though eternal, must constantly assume a different form, as age after age adds its newly-discovered truths thereunto.

71. What folly to attempt to tie back the spirit of man to the old worm-eaten theologies of bygone ages! Truths that then were good and pure are so now, and will forever be; yet all were not then discovered that now are known; and surely until time is no more, man can never discover all the truths of God.

72. Of what avail are lifeless forms? Can they help a brother unto his God? What form can measure his pure, loving spirit? Who on earth can comprehend, were it measured? And if incomprehensible unto man, why strive to measure at all?

73. Great God! they know thee not, yet would fain teach what thou art, and mete out thy love by measure unto man! They know not what they do, and herein is their only excuse!

74. Oh, ye uninspired, who presume to teach, how little ye seem, and most ignorant! Teach God, yet know not godliness! Reveal Inspiration, yet know not its quickening power! Mete out Love, yet feel it not!

75. Ye erect an uncouth, unharmonious God, the product of designing flesh, selfish, wrathful, and given to vengeance!

76. The promptings of this Idol sell to the listening multitude, and drink your fill of the hypocritical worship!

77. Wordy temples unto a worldly God erected; bitter denunciations, uncharitable remarks, and even fierce hatred, are all brought his unholy self to sustain in power.

78. Years of laborious study it taketh to comprehend the beautiful inconsistencies of this thing, and when all the absurdities are by habit of study instilled within the passions, the learned one is prepared to violate all the inward promptings of his spirit, and with serious cant do homage at the feet of his sustaining Idol!

79. No talents are required ; fixed habit is sufficient, for the God is thoroughly understood, and can most easily be explained.

80. The scholar, learned of man, arises, and with most becoming solemnity calls upon the God his sect hath builded. His system worries through its tiresome worship, and when at length the worship ceases, he breathes as though the load were heavy, and in this last is most heartily joined by all who have been near him !

81. He hath quoted the best authorities, produced his best arguments, and feels proud of the production, and, no doubt, the God is proud of him.

82. He goes through more labor, and tortures himself far more to keep within the bounds of a set belief, than would be required to annihilate the whole ground plan of his acquired belief.

83. It is every man's duty to listen attentively to the voice of God within his spirit heard, and most faithfully perform its requirements.

84. Man can not teach pure and undefiled Religion. He can receive within himself promptings which unto him are best and highest, yet to teach these promptings as pure voices from God is assuming too much.

85. God is in every eye viewed by different light, and must appear differently unto each eye. God seeth himself in thine eye as thou seest him, and he knoweth thereby thy vision's extent.

86. Truths may be taught so far as comprehended, but he who would limit truth to his own boundaries is on bad ground.

87. No man can teach another as God can teach him ; and as all are children of God it seemeth very assuming to strive to pull another into thy path, as though God cared not for his children, or did not know how to instruct them.

88. If thou wouldst teach, and dost know thou art Inspired of God, be thou humble, for remember he hath a witness in every one who hears thy voice.

89. Thou must be free from prejudice on each and all subjects connected with the welfare of man, must have an enlarged understanding, and an enlarged charity.

90. Beware how thou dost condemn. Be lowly in deportment, humble in speech.

91. God speaketh to thee in a low, quiet voice, and thou shouldst report his speech without using boisterous or unseemly language.

92. In the Daily walks and occupations of Life, practice all thou canst of that which within thyself is revealed.

93. Men mark thy every step and imitate thy every action.

94. As from thy inspired spirit lovely truths flow, thou art expected in life to live those truths.

95. If thou art inconsistent, if thy voice do not proclaim the truths which are in thy actions revealed, the voice is condemned.

96. Man looks to the outside of thy life, and is not to blame, for he can not see thy inner life and the inner instructions.

97. He judges thee by thy effects; and hence God must judge thee thereby also, for they are the fruit of the seed he himself planteth.

98. If thou art not inspired, oh, presume not to teach thy brother the pathway unto God! A mighty responsibility rests upon thee, and the chances are fearfully against thy rapid progression!

99. There is no voice coming from uninspired man that can lastingly benefit his kind. He may in the present please, yet his production is at best but a handsome corpse.

100. God is the fountain of Life, and life can only be nourished at this fountain. From him it came, and to him and his presence it must return.

101. Inspiration is the nourishing life-blood of spirit; given with perfect freedom unto man; to seek is to find it always ready and waiting to bless the seeker.

102. It can not be learned, and can not by uninspired learning be ever comprehended. God alone understands and fully comprehends himself.

103. Inspired knowledge is the only true knowledge. All knowledge is from God, whose voice is Inspiration.

104. If thou art not learned in books, this fact doth not annihilate God nor limit his power. Every atom to come from his hand must upon it and in it bear the impress of that hand. Thou didst come from God, and surely he molded thy body, formed thy spirit, and can control each part of thee as unto him seemeth best.

105. What matter, then, if thou hast not read of Him? or if thou canst not read at all, can He not speak? and surely it requireth no outside learning to hear His voice.

106. Canst thou not hear the Bird sing, the Wind whistle its hymn, the Ocean roar, the Thunder roll? and if thou canst hear His voice through these comparatively dead effects, canst thou not hear it within thy living eternal spirit essence?

107. Oh, ye who are termed "Learned," ye are the most ignorant of God's children! Yet ye build unto him learned books! ye rack your brains for stones to build the Temple! ye make the Altar, and upon it sacrifice a valuable life unto vanity, your only God!

108. Oh, ye worms! Ye may gnaw your own life away on earth, and unto your brother's vanity do homage, but God's Light condemns you!

109. Oh, strive to do good! Strive to glorify God and ye will never be rejected. Striving after holiness on earth bringeth holiness in Heaven.

110. Learning, so termed, hath strewn the path of man with briers, thorns—and beneath his feet rolled rough, sharp, cutting stones.

111. It leaveth the fountain, seeks it not. Upon effect wasteth time. Showeth how effects class together. Showeth the strength, size, durability, and value of effect. Effect it is, and unto effect it returns.

112. Lifeless at birth, produced from dead books, it deadens the susceptibility of every spirit with which it cometh in contact!

113. Around its seat are the glorified fruits it bears—dusty volumes encasing dustier contents.

114. Bringeth unto its votaries an earthly renown, earthly monuments—of earth constructed, and by Time unto earth consigned.

115. Stiffens and ties the machinery spirit longeth to use, until it groans and grinds out its slow rounds at every turn, throwing out husks in which grain hath never been, and from which it can never be extracted.

116. The husks are bound together according to husky rules, and are sent out as food unto all husk-eaters.

117. To the seeker after True, Inspired Knowledge, they are dry and most harsh. Grate upon his keen, susceptible spiritual perception, as discordant sounds unto the harmonious ear.

118. Whether spoken or written, or without either—the glancing of the eye—within Inspiration is an attraction man's spirit can not resist.

119. It revealeth unto the Blind Light-within that can never be fully worded. It supplieth all senses with their highest and purest gratification.

CHAPTER XV.

1. THE INSPIRED VOICE is sweetest music. That which manifests itself through different organs, and comes forth from the hand of THE INSPIRED COMPOSER, is of more lasting, more concise, and of more comprehensive nature.

2. The ear is a quick messenger unto the brain; and the brain, stimulated by the Inspired voice, throws upon the perceiving spirit rapid showers of knowledge—but they pass along with such speed, only their pleasing effect is left thereupon when the voice ceases.

3. The ear tires with slow speech.

4. The eye is quick as thought in its glances—ay, quicker—and unto the passive spirit bringeth through the mind quick views of lovely scenes which require no digestion in the mind, being self-evidently lovely or the reverse.

5. But the eye feeds the mind slowly and deliberately, as o'er the page of Inspired knowledge, traced by the Inspired Composer, it searcheth.

6. Every word is well weighed, for he hath not one too many—and every sentence studied, for each successive glance seems to reveal some new beauty or some new truth.

7. His Book opens with Truth, explains truthfully, and when perused and closed, leaves the impress of truth upon the passive spirit.

8. Reopened, new truths appear that were unobserved before; the reason being, a different light is shed upon them through the beholding spirit.

9. Writer, if thou art inspired, fear not; God's light is

in thy every word, and it will be read, and by His children be comprehended.

10. Inspiration can not be successfully resisted; and if thou feelest the holy power shedding o'er thee its sweet influence, oh, give words to the feeling.

11. Ask none to take thy productions as pure; remember thou art a man, and mayest err even in judging of thy own Inspiration.

12. Do thou write, and leave the rest with God. It is thy duty to give as thou receivest. If it do not fit a brother, it may shelter him while he maketh for himself a garment.

13. Write for the good of all. This thou must do if inspired, for there is no goodness not of God. Reveal his simplest truths thankfully—for are not his greatest truths simplest? Are they not all of him? And canst thou judge better than he which should by thee be written?

14. Depend implicitly upon God. If he fail, who can sustain thee? Expect not favor from man; for surely if they were all inspired, it would be scarcely necessary for thee to write thy feelings—all would have the feelings and knowledge unto their best welfare adapted.

15. Study and laborious thinking are unnecessary. Be thou a passive instrument in God's hands, and from thy Pen shall flow truths firm and pure, and in such simple style clothed, that all thou writest will be thankfully received by thy brethren.

16. Silent, passive meditation will always strengthen thee against the time of need.

17. Shun all unharmonious and uncongenial influences. Quietly walk and commune with thy instructing Father. Man can not teach thee; God would fain through thee teach him his duty.

18. He would through thy instrumentality open channels leading into a brother's spirit—He would awaken the dormant spirit, and upon its reopened susceptibility pour His own pure knowledge.

19. He does not expect thee in person to combat with the world without, but from thy quiet retirement He would send forth glorious beams of light that shall darkness remove from the world without.

20. There are those who will give sound unto thy words, voice unto thy pen ; do thou quietly and patiently work thy Father's will as he shall direct, knowing that thus thou must be exalted in his sight.

21. If before thee open the broad fields of Science, the deep researches of Philosophy, or the lighter rays of more easy Literature, enter thou in, never fearing but that God will bring forth through thy instrumentality great and grand productions.

22. Surely He is Master of all ; and as all the truths in science, philosophy, or any other class of literature are but rays of His own Divine Intelligence, thou canst, with His help, make them plain.

23. Thou canst trace the rays inward, and, while other writers strive to grapple with effect, thou canst prove the effect to be but a production of an inward and still inward cause, until thou dost condense, confine, and prove all existing causes but effects of one grand, good, eternal center, even the God and Father over all.

24. Philosophy, to thy view, will bring the harmonious arrangements of effects, show them blending, uniting, and striving to prove unto man that God is indeed good. Thou wilt trace after their causes, leaving previous conclusions and applications far behind, and come out boldly before man, proving why God arranged them thus.

25. Philosophers have seldom striven to show God's connection with his creation. Content with showing what they could comprehend of effects—their effect upon other effects—they have made effect cause, and forgotten the Cause of causes.

26. Man, being the highest on earth, should have all things represented and executed in such manner as to do himself most good. Surely the Philosophy of Effect must,

unto man, be dead at his death, and can not advance him toward the Heaven wherein Cause reigneth.

27. Philosophy is but that which shows the connection between cause and effect. Is not God all cause, and is not all else effect? Then, surely, to understand philosophy properly, thou must understand first thy own connection with, and dependence upon, God.

28. Thou wilt, with Inspired Pen, show the Scientific true science—the Philosophers true philosophy—prove all to be results of God's producing Love for Man.

29. Think not that it is impossible for Inspiration to enter the region of that termed "Light Literature."

30. There are in God's works an endless variety, and thou hast seen lovely flowers growing on the border of the deep river, or upon the side of the majestic mountain.

31. Do thou imitate Him and His ways. If thou art called or dost feel a power to write light and pleasing productions for the good of thy kind, do so; but be thou sure that beside thy flowers is the deep, pure current, or the majestic height of God's own truth.

32. Children will gather thy flowers, but will have to see the pure and placid river, and reflect upon its strong, flowing water; or, scaling the mountains to grasp thy sweets, will be so elevated as to see new beauties in the plane below which were before unobserved.

33. The Human mind, and spirit too, tires under constant, heavy lading, and longs for resting activity. Surely all can rest, scenting of thy sweet bouquet, and viewing before them thy lovely scenes.

34. The tired wayfarer stops in his path to rest, and from the waving bush plucks a flower, carries it with him until it withers, but always remembers the bush whence it came.

35. Oh, be ever willing to please thy kind with that which in pleasing imparts lasting good.

36. Let opposers enjoy their opinions, but let thy pen write, for God sustains and will guide thee unto a sure reward.

37. The violent opposition unto light Literature hath tended to hold back the true and good from writing, and let loose the heedless and uncaring, who have flooded the world, as it were, with muddy streams in which is contained the selfishness of the uninspired composer.

38. They have builded distorted characters, belied humanity, and set a good and loving Father's will at naught in their very action of writing.

39. Light loads to the tired spirit, mind, or body are always welcome.

40. Such writers build their monuments upon this very tired feeling which all men at times have. They give an attractive title to their nonsense, and the listless one obtains, reads, throws by, and forgets at the end of the day; perhaps wondering why such stuff was written, perhaps not even giving it this much thought.

41. With rest cometh forgetfulness; but one copy hath been perused, and one atom added unto the monument of the composer.

42. How very different the productions of the Inspired one!

43. Truth, simplicity, and love stand out boldly. The light garb thrown around their pure forms only serves to make them assume the light and airy shape suited best unto the organization of the writer.

44. Every character hath a grounding in firm truth. Every word used is simple, natural, and plain, and the love represented seemeth the essence angels use, let down from Heaven to elevate man.

45. Should trifling mistakes or incongruities appear unto the reader, he covers them with the abundance of good intentions he feels to be contained in the work.

46. Critics may send their darts, envy try its sting, but all in vain; the spirit of man hath been touched by God's inspired instrument, and must vibrate unto the touch.

47. True unto God and man, thou canst not write that

which is uninspired, nor that which man will not appreciate.

48. Interest—selfish, earthly interest—may buy opposers, but the strongest are weak before God.

49. If thou hast talents to write, let thy hand do its duty. Talents are given by God for his glorification, and should be used therefor.

50. Remember thou art responsible for thine inheritance. Glory awaits thee, if true unto thy calling.

51. Strive always to have the attributes of God within all thy writings manifested, and all will be well.

52. If thou art led into the Theological fields of literature, beware thou art not punctured or bruised by the briars or stones therein.

53. Show unto man the true character of God, as within thyself revealed.

54. Show them True Worship to consist in the Individuality of man's inner being worshiping God as within himself revealed.

55. Show that each and every man must worship, not a different God, but the same God differently.

56. Encourage each one to seek for himself, and show by thy own happiness that to seek is to find.

57. Oh, be sure thou hast indeed God's help, else enter not these fields, for every one who enters assumes a fearful responsibility!

58. Be sure thou hast indeed Inspired knowledge, ere thou dost attempt to show others inspiration.

59. Life must exist in thy every word; Love and Light blend in exalted truths; pure reasoning, learned of God, prove His purity from the simplest evidences thou canst bring.

60. Herein thou hast indeed a wide field, for herein should center all true knowledge. Such knowledge as God himself only creates. Such knowledge, the simplicity of which should confound the wise and great among men, and still unto children be plain.

61. A knowledge of God's ways must elevate man.

62. Every Book written should have as a foundation Truth.

63. No matter what subject upon, or in what manner discussed, truth should be written indelibly on every page of it. Remember, writer, Truth is the only thing that *can* be written indelibly, and words once penned are hard to recall.

64. Hence, if thou dost attempt, unaided, to show the character of God—a character which, unaided, thou canst not comprehend, Inspiration will condemn thee in the spirit of every man who peruses thy writings.

65. Shut out all preconceived opinions. Calmly and patiently await thy Father's time and pleasure. If thou dost sincerely desire to write that which shall lastingly benefit man, and do not write one word, remember thy desire hath been all required of thee, else thou wouldst have received power.

66. Thou art a poor and prejudiced judge of thy own talents, and may have drawn wrong conclusions.

67. That which God requireth will be made plain. Is it not large enough? Canst thou carry a heavier burden? Canst thou carry as much as he thou thinkest a favored brother?

68. Ask thyself if thou canst fully appreciate that given unto thee? Art thou judge over God's gifts? Canst thou tell Him which is greatest or most important?

69. God requireth no uncertain action. Thou must know, else write not, neither speak nor act.

70. Uncertainty of faith hath given unto God false colors of character, by the hand and voice of those who should especially glorify him by virtue of their great profession.

71. An uncertain man writeth the character of an uncertain and wavering God.

72. He portrays his own character, and sets it up for the universal worship of man. He can not without help from above write that which is above his comprehension; and

surely an uncertain, unsteady, and wavering organization can not correctly delineate the perfection of truth, of love, and of light, as revealed within the unchangeable characteristics of God.

73. Want of proper appreciation of God's character, and man's ignorance of his own failings, hath loaded his brain with dry productions from Theological pens, until Inspiration can scarcely obtain sway in any mind on earth.

74. Surely God is alive. And can he be honored, or comprehended, or explained by the dead?

75. Put Life in thy writings—do not trim God down until thou hast nothing left but thine own selfish image.

76. Thou wert made, and should be, in His image, but do not strive to reduce Him to thy own stature. It were far better to leave His character entirely alone, and live and die unnoticed, than to be noticed simply because ignorant and presumptive.

77. Do not strive to add unto the mass of words already afloat before the eyes of man. If thou canst not quicken that which cometh by God's own inspiring light, keep idle, and thus be no active dishonor unto him.

78. Surely there is enough trashy writings in the world; and when thou hast written the last inspired truth, stop—knowing that all added cometh of selfish error.

79. Theology and Inspiration should never separate; if they do, the former must inevitably fall before the stroke of time.

80. Justice, being one of God's great distinguishing qualities, must always be evident in his voice.

81. If thou hast the organization which lets in it Inspiration in the shape of an enlarged sense of God's justice, do not stop thy hand because, perchance, man be unjust.

82. Write down all oppression. Strive to bring all thy kind unto an appreciation of supreme justice. Show them that to be just one to another, is a duty implanted in and proven by the very elements in which and by which they exist.

83. Show the numberless blessings bestowed upon them by their mutual Parent. Show that all men are brethren, and in God's sight responsible for their own powers.

84. Stir up their heart's best feelings, and encourage them to help their needy brethren.

85. This is thy duty, and whithersoever oppression exists, there must thou strike.

86. The spirit is first on earth, and greatest. Therefore commence thy labor in the spirits of thy kind. Remove error from man, and injustice will leave him instantly.

87. Get the motive-power right, and the results will be good.

88. Illuminate dark minds by the light of inspired knowledge, and thus wilt thou do great good.

89. There is no freedom not of God. Being bound in spirit unto God is man's highest and purest freedom.

90. But, oh, man, when thou dost bind a brother unto thee, thou hadst better have the millstone chained to thy neck and be thrown innocent into the Sea!

91. Take a brother from God's loving care and presume to task him for thy selfish gratification? Oh, why assume such fearful responsibilities? Why for flesh and upon fleshy shrines sacrifice the high capabilities of spirit?

92. It is indeed a fearful position to hold! own a brother? be unto him a Master? art thou God?

93. God is merciful, and loveth the oppressor equally with the oppressed. He vieweth them with perfect light, and for man it would be most difficult to tell which in his sight is seen most favorably.

94. Light is the standard of Justice. If the oppressor know he be wrong, he surely can not be right; yet if he know not, how can light in his ignorance condemn him?

95. Be charitable with thy pen. Strive to elevate man by giving him knowledge. Give him exalted knowledge of God's justice, and then if he use not this knowledge righteously, he is by the light rendered as unjust.

96. Do not thou be unjust unto him simply because he

be so unto others. God hath never made thee his judge, and injustice in thee is no better than in him, and if thy light be greater, thy injustice would also be, didst thou wrongly condemn him.

97. Mistaken justice is not justice at all. Those who uncharitably condemn their brethren whose light is less than their own, are upon sandier foundations than the condemned.

98. A violent headlong Philanthropy, so termed, is a dangerous thing for man. It binds his spirit with the worst of passions, and in every action thwarts that which true Philanthropy would accomplish.

99. A slave to passion is a slave to ignorance and error, the worst and most debasing slavery on earth. All true freedom commences in the spirit of man when the first ray of God's pure Love and of his Light falls upon him.

100. If God be the only perfectly free, the Godlike must approach nearest freedom. Then see thy task ; strive to make men Godlike. All mankind are his children ; hence thou canst be bound in thy sympathies by no sectional creed or influence without danger of losing thy inward power.

101. Do good ; be just impartially unto all ; be a monument unto the pure justice thou dost strive to teach unto others.

102. An inconsistent teacher is never heeded. If thou dost enter the field against oppression with its own passionate weapons, if thou dost conquer, the weapons defile thee and all who operate with thee.

103. Do not attempt to remove hatred with hate, for all who behold the fierce contest will be harmed by a view of it.

104. Love contrasted with dark passions seems lovelier and more attractive from the contrast.

105. Love all, strive to do them good, and thou canst not harm them.

106. Wield thy pen for the Glory of God, and thy glorified spirit shall dwell eternally in his holy presence.

107. It is a mighty weapon, and a mighty responsibility is attached unto the using of it. Oh! if not conscious of God's sustaining help, never write one word, for thou canst not know the full extent of wrong one erroneous word may be unto man.

108. From her pure wing the loved bird Inspiration plucked a strong quill. She gave it unto God's chosen Scribe, saying, "Write faithfully the Will of thy Father in Heaven.

109. "Heed no man. God hath selected thee. That which shall be written will be pure beyond the measure of man. If thou dost not thyself comprehend, write, and God will in time reveal unto thee all the mysteries of Heaven.

110. "Bring back, man, thy erring brother, unto that pure state his spirit in childhood enjoyed. Childhood is man's Eden—the lovely land wherein all is lighted by God's own pure rays. The children of God bring back to this simple, innocent, trusting state, and bid them look to God as their great good and fondly-loving Parent.

111. "Scribe of God, get thee to thy task."

112. The voice ceased. The bright Bird alighted upon his head, around his form her lovely influence shed, and with slow and fearful tread he commenced his journey.

113. Word by word came slowly. The Pen wrote them as they came, simple, plainly, lowly, yet in them ever the same, deep, strong truths from Heaven.

114. Patiently, silently, prayerfully the task was commenced, and firmly continued. Obstacles were surmounted outwardly and inwardly. As experience grew upon him, as from the droppings of his pen he learned the depths and purity of his Father's Love, his hold became firmer, style simpler, and oh, what conciseness and clearness was used to bring out faithfully the truths shed down upon him!

115. The Bird ascended oft to Heaven, and from its

King received new and greater knowledge to bring down, and through His Scribe send out over the earth.

116. Love became seen in purity, Light clear and transparent, Truth by them composed sent out an attractive glow unto erring man.

117. God shone forth in his own pure rays. The erroneous views of his character were all removed, and he was revealed in truth a loving Father unto man.

118. Error, terror stricken, fled before him. Dark passions were by Heaven's holy rays purified, giving earth unto earth, and spirit unto God.

119. Whatever subject his pen touched, shone forth in new beauties, or in such darkness was revealed that all mankind shunned them.

120. Divine Inspiration clothed him, and his countenance shone as an angel's fresh from God.

121. The Dove dictated every word, stopping ever and anon to see if the pen would move without aid ; but no, as the last pressure of its bill was felt, the hand stopped until again admonished to move.

122. He entered fearlessly unexplored regions, and was astonished at the simple beauties therein. His mind expanded, his thoughts became higher, and his aspirations holier and more pure, as indeed he felt upon him the hand of God directing his children heavenward.

123. Unlearned of men, and chosen of God to confound the wise, he firmly and fearlessly penned his way before him into the deep recesses of true and hidden knowledge.

124. Unto his astonished gaze opened the bright realms of God's own home; and entering in he plucked boughs of lovely promises, brought to earth and freely gave them unto man.

125. He was by the Dove taken unto the Throne of the Great Creator, and from his own Holy Hand received the Key of Knowledge—and from the Divine lips was bid, "Take this key, use it on earth ; at death thou shalt bring it back unto me."

126. He opened first the door of man's affections, showed him the beauties enthroned therein, learned him how to quicken the entombed into new life, and to bring forth glory out of error.

127. He traced the darkened rays of selfishness until he saw them entering the central chaotic blackness.

128. He viewed the lovely earth, sallied forth over mountains, plains, and majestic rivers.

129. He wandered among effects, and those who worshiped them, but returned sickened and tired in spirit.

130. In his quiet retirement the Key unlocked the door whence the pure rays come to earth; and herein came food so sweet, so pure, and so nourishing, that he grasped the Inspired pen, to loose his hold upon it no more until he is bid "Bring back the Key."

131. Faithful unto death, truth's scribe, be thou. Serve God with thy pen as required. Use thy Key, and unto thee will earth come to be purified. Man will seek thee out to bless thee, for seed thou hast unknowingly planted in his spirit.

132. The old will totter to thy side to give their last blessing unto thee! the strong will grasp thy hand, and feel proud to shake the hand that holds the Key of Inspired Knowledge! Mothers will teach their babes to lisp thy name, and in their childish way ask God to bless thee!

133. The poor, oppressed by passion, by flesh, or by selfish degradation, will thank thee for thy helping hand, that by writing a timely word saved them from the darkest despair.

134. Oh, scribe! wherever thou art, let every word glorify God, for thou knowest not the day he may call thee hence with his Key.

135. What is earth to thee? What all that erring man can produce? Art thou not called by God unto a glorious mission?

136. Oh, do not upon a few years on earth sacrifice a high and glorious seat in Heaven!

137. Oh, do not, by neglecting God's glorious gift, limit thy comprehension, and class thyself among the erring! but by a glorious faithfulness earn a glorious immortality.

138. Write for truth, and truth will sustain thee. Write for love, and love will give thee pure enjoyment. Write to illustrate God's Light—Intelligence pure and spotless—and thou wilt learn therein highest and holiest knowledge.

139. Be faithful unto God, and he will never desert thee.

140. Thou wilt need His constant aid; for unaided by Heavenly knowledge, earthly selfishness would entrap or enthrall thy pen.

141. Be firmly and fearlessly God's scribe, and thou wilt never write in vain; but every word will glorify him on earth, and thee throughout an endless eternity.

142. Called of God to labor, his hand will reward thee.

143. He is just; do thy duty, and all will be well.

144. Oh, it is indeed a blessed thing to be called of God to labor for him! Thousands upon thousands live and die on earth, scarcely giving him one thought, action, or aspiration; but oh, how limited their reward!

145. To be called of God because of humble reliance upon his helping kindness, is indeed the greatest blessing his earthly children can enjoy.

146. He withholdeth nothing that can be of lasting use unto them, but openeth freely his treasures of love and knowledge, saying, "Enter in and enjoy."

147. Oh, how good is God! Write on, write on, scribe! God's loving smile sheds o'er thee the light that filleth Heaven with celestial joy! Oh, what rich rewards await thee! Earthly conception can not measure God's bounteous love. Thy comprehension will expand with the life-giving truths thou dost pen, until thou wilt be pronounced worthy to enter the holiest and highest realms wherein God's Throne is surrounded by all essencic purity.

148. To dwell in the presence of high heaven's purest One, is indeed worth a life of care, trouble, or the bitterest agony.

149. Write as the Dove shall guide—write the loving Will of God. Oh! let naught turn thee aside—be thou his chastening rod.

150. Reveal Him unto man in lovely colors drawn; show godliness in every line, and from His hand show man descending unto earth to again return to Him in Heaven.

151. Show him in truth precisely as the voice of Inspiration teacheth thee.

152. Thou art God's penman, elected to the high office by his own Almighty will; and if faithful, that will uphold thee even though the earth pass away, and chaos again return in the channels wherein life is wont to flow.

153. Knowledge is unbounded as God; for is it not his own great Intelligence? Oh, then, never fear that thy productions will be old or stale repetitions of that which may have been before produced; for as the ever-flowing river it shall pass along to the boundless ocean of God's Intelligence, and by the action of His almighty will be again carried to the mountain springs, to again pass down through the same channel, yet never the same water—through the mountain pass, the dark ravine, or the dark green meadows of earth bordered by loveliest flowers, passing and ever passing, yet never the same stream, never the same waters of truth.

154. An endless variety, yet ever truth—God's own eternal truth!

155. Mightiest of the mighty—the throne of God! The Guard of all his power! unpervertible, unchangeable, yet ever varied, and in all things differently represented.

156. Around the little bud clustereth volumes of high and pure thoughts. Centering in, cause after cause becometh visible, until 'tis seen to be the atomic part of a great and grand whole, whose refined sweetness is by Deity himself enjoyed.

157. Truth, how grandly simple thou art! Yet of what strength! Thou art eternity! The scepter of Almighty

God, yet the supporting staff of his weakest, humblest child on earth!

158. Oh! scribe of God's choosing, thou dost wield the mightiest weapon on earth. Thou canst with thy pen grasp all the powers of man, and turn them all toward God. Limit not thyself by man's chains; snap asunder all that would stand between thee and the fountain of true knowledge. Always hold fast thy Key, else perchance it may drop from thy hand, and thou wilt descend from thy high position sorrowing.

159. Be patient, humble, and let simplicity mark thy every step in life. Be steadfastly fixed in thy mission, and all that thou canst write can not measure thy eternal reward.

160. God loveth and will protect the faithful.

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CHAPTER XVI.

1. INSPIRATION is not confined unto a few of God's children, but hath an avenue leading into every spirit on earth, and through the spirit it can affect all the regulations of man.

2. It is not confined, as it were, to the dictation of Action, but can through the spirit become itself manifested in power of the action produced.

3. THE INSPIRED PHYSICIAN hath powers which unto uninspired men seem most miraculous.

4. He is one whose spirit is enlarged in sympathy by viewing the sufferings of his kind. Unselfish, virtuous, above all the things of time, sincere worshiper of God, he hath power by God bestowed over all disease.

5. He enters the chamber of the suffering calm and serene; speaks little, yet upon the sufferer's spirit sheds his own trusting dependence upon God.

6. Disease is frightened at his approach. The suffering is by his manner half removed.

7. He at once obtains the assistance of the poor oppressed spirit within the sufferer, and thus having the controlling power in his aid and sympathy, can surely direct a speedy removal of pain.

8. He never fails where cure is possible.

9. Physician, thou art unworthy the name, if ignorant of the intimate connection of spirit with the mind, and through the mind, the body.

10. The governing power thou canst never reach without knowledge from above. If thou knowest no more than unaided Intellect can teach of man, thou canst never appre-

ciate the power of the spirit of which thy intellectual power is but a result.

11. A result can not understand its cause. This should be thy first great lesson in Physic.

12. To understand the causes of Disease, it is necessary to understand first the cause and connection with the spirit of the body.

13. There is no man, unaided by Inspiration, who can see or understand this connection. First, and greatest, and most difficult, the spirit must be understood.

14. Not only in relation to the body in which it exists, but in its immediate connection with God its Creator.

15. Thou must in humility seek God ; for, remember, all the spirits of his children are connected with him, and for thee to thrust thyself between them rudely, is certainly presuming.

16. Ask of Him help. If thou hast obtained this aid, disease must fly before thee, as chaff before the wind.

17. Disease is simply unharmonious action or passion.

18. To remove this thou must of necessity be in harmony with God, and through him with the elements surrounding thee and the sick.

19. Thou must be also in an harmonious state with the spirit of the sufferer. This can only be obtained by a sympathizing spirit.

20. Remember thou canst not deceive the wary spirit, especially when by excessive pain the body hath been weakened.

21. Thy spiritual vision must be opened by God, the Great Physician, and all things in connection with the diseased body will be plain.

22. Body can not see spirit, neither can mind ; but spirit can see the mind, and also make the body clear and transparent.

23. It is very necessary that thou shouldst have an harmonious spirit, for without it thou art thyself diseased in thy most vital part ; and if, by accident, thou didst cure,

the cure would be little, if any, better than the disease.

24. For perfect health, the spirit must be harmoniously connected with God, and in his sweet communion receive nourishing food—sending down through the mind the joys of perfect peace, reveal itself in form of vigorous manhood in the outer body.

25. With those in harmony with God's great Spirit, yet within the outer body the inheritance obstructs the spiritual power, all disease can be by the Inspired Physician removed by the simple touch.

26. He with his powerful harmony removes the obstruction by simply stimulating the spiritual power of the sick.

27. Surely God can not ever be diseased, and his perfect health must impart strength unto the poor spirit who hath to live in a diseased body, which disease is an unharmonious infringement of his perfect laws.

28. Where the flesh predominates, the mind sways to the animal passions, disease must not only be more common, but harder to cure or remove.

29. More common, because this very preponderance of flesh is a disease in affinity with all diseases. It being intended by God that spirit should rule in the body, any deviation from this intention must in reality be returning from him to earth—from life to death.

30. Harder to remove must the diseases of such be, simply because this animal preponderance must be broken down ere a cure can be effected.

31. Until the abundant weight of flesh be removed or rendered perfectly passive, the spirit within the body can not act, and no cure or removal obtained.

32. This fact hath builded a systematized Druggery which drugs not only the animal into passiveness, but upon the spiritually-minded heaps loads that indeed it requires a strong spirit to remove.

33. Through passiveness of the animal nature all cures must be made.

34. This passiveness is obtained by each different School in as many different ways ; and as often by the unschooled in as many more ways and by as numerous means.

35. Surely the body must be a poor physician. The spirit is the intelligent controller of Life in the body, and must know best how to manage all the diseases flesh can be trammelled with.

36. Did Physicians study the spirit more, and bones and muscles less, there would be more good physicians and less afflictions through their ignorance as well as through the ignorance of those who sustain them.

37. It is a noble and Godlike calling.

38. Oh, Physician, thou art indeed in a responsible position ! At times life and death are in thy hands. Thou art made the judge to say whether time to thy patient is done.

39. Ponder well ere thou dost accept this great and good station.

40. Great, because good, and good because thou dost imitate thy Father in Heaven.

41. If thou dost enter its walks—the path of great usefulness unto thy kind—fear to depart from God. Oh ! seek him first, for indeed he is first in all things, and surely God over life and death.

42. All study is second unto His favor, for without his favor what can all study avail ?

43. Before thee He will open the Book of Knowledge, and thou wilt therein learn the cause of life, disease, and death ; which book hath never taught on Earth, and without God's aid, never can teach.

44. Thou wilt look therein at the beginning, the middle, and the ending, and canst not draw erroneous conclusions, for truth sustains, explains, and teaches unto thee.

45. Oh, how necessary unto thee is this knowledge ! Thou shouldst know the cause of life, its course, its length and termination. Thou shouldst know all in connection with man, and in knowing this thou wouldst see within

thyslf powers of healing all flesh, which, with true knowledge applied, would immediately accomplish its end.

46. Thou canst not without Physical means, if unaided by God's power, obtain the desired passiveness of flesh. If perfectly under his control, thou canst never fail, for his wisdom will never guide thee into channels in which failure is sure to come.

47. That which thou dost undertake will be encompassed, as it were, by His wisdom, and He knoweth the ending from the beginning.

48. This thou canst learn also, and tell at a glance whether life can be sustained, or whether death must ensue.

49. Thou canst measure instantly the spirit's strength and body's weakness, and draw correct conclusions.

50. Thou must have an enlarged spiritual vision to accomplish this much-desired end.

51. Call thou first upon God, for without him thou art but a poor, diseased child thyself, and can not obtain the clearightedness necessary unto the true Physician.

52. Upon the couch of sickness the poor sufferer lieth. Thou dost enter his room, and station thyself by his side.

53. Pain hath almost removed the spirit's hold upon the body, and dissolution seemeth unto others inevitable.

54. Thou dost see the struggling spirit opposing the onward march of disease, and when the flesh seems overcome with the fierce contest, the desired passiveness hath arrived. Thy hand is placed upon the throbbing brow. Sleep, not of death, but in which cometh new life, visits the suffering one, and when it passes off, thy stimulating help hath overcome and quelled the disease.

55. Of what avail were drugs? The load was already too heavy, and why add unto it?

56. One thoughtless or thoughtful dose had but hurried the spirit into eternity. The body was weak with disease; the spirit must be strengthened by harmonious sympathy, or remove from the body forever.

57. Where disease hath produced the desired passiveness, all medicines are an injury, for they are only such amount of load for the spirit to overcome.

58. There can be no affinity between lifeless matter and spirit.

59. The one directly from God's spirit produced, the other directly by him from earth produced.

60. Earthly food can not nourish spirit, neither can drugs composed of the earth help the spirit in operation, save as hath been stated in those cases wherein the animal organization greatly predominates. And herein they in reality break down the living powers of the flesh by giving it an overload of death, contained in the drugs, to be scattered over the system already diseased.

61. They being lifeless and void of spirit, must act upon the man as the worst form of disease, so far as the body alone is concerned.

62. Take away the Physician's confidence in his drugs, in whatever form used, and they are perfectly useless in curing, and worse than useless unto the one in which they are used.

63. A physician, with a firm reliance upon his own powers, is always most successful with the same drugs, instruments, or whatever he may use, simply because he obtains instantly the confidence of the one diseased.

64. An uncertain physician will have his patients die whilst he wavers between two opinions, when, had he perfect confidence in either opinion, a cure would be certain.

65. There is but one true system of Healing; this is that in which Love obtains passiveness, and through which passiveness, spirit assists spirit to throw off the unharmonious action of the being, either spiritual or physical.

66. Man is more diseased than any other animal formation God hath ever created, merely because he has power to and does infringe upon the harmonious arrangements of his own nature.

67. All infringements upon spiritual freedom is the worst form disease can take, because its powers govern and regulate the whole of the mind's actions, and the body's habits and propensities.

68. The Agent to remove Spiritual disease is certainly God's Love.

69. Spirit being independent of earth, save in its immediate connection with man, can have no affinity with the matter composing the earth.

70. Its sustenance must come directly from God, and hence can never be diseased, because he giveth perfect food.

71. Error and ignorance assume the form of disease, but they arise not from God's food, but from the spirit ignorant or erring, not partaking of the food as given.

72. Surely the physician is not to blame if the patient do not take his medicine as directed.

73. A willful reliance upon self hath made man diseased.

74. Attempting to take his destiny from God's hands, and for himself out of earth create happiness, he hath in reality severed in this act his connection with the highest enjoyment and purest freedom—a dependence upon God.

75. And as he wandered over the earth seeking for lost enjoyment, striving to take from earth what was never by God given unto it—pleasure for man's spirit—to obtain its highest pleasure, he ate his richest fruits, and drank its sweetest honey, yet he returned diseased, broken down, helpless.

76. Avoiding health he started in transgression, and diseased would fain return to begin again in a better path.

77. Forsaking God is man's first most vital transgression.

78. This is not only a spiritual truth, but through the spiritual channel a physical truth, and one Physicians must understand ere they attempt to heal.

79. First, be certain thou art whole ere thou dost attempt to make others so.

80. Diseased premises can not give a sound conclusion.

81. Sickness of flesh is not the commencement of disease. It is but an effect of transgression, which transgression, of whatever form or character, makes at last its center by entering the transgression of God's law through which pure love floweth unto the spirit.

82. Physicians spend their powers upon the effect, instead of commencing at the proper cause. Effect may change the nature of effect by addition, but there are two effects in the system instead of one health.

83. Change of disease is no cure, and yet many great fames and great names have been builded upon this change.

84. Their monuments are builded upon a changing foundation, and must by time be changed until forgotten in the famous ocean of eternity.

85. Faith in God would remove disease from the lot of man.

86. He would see in the bounteous love of his Father all that spirit could enjoy, and would nourish his earthly body with the simplest healthiest food he could find.

87. The enjoyments of animal disease would be left behind, and he would only live to enjoy perfect health. •

88. Physician, do thy duty. The removing of disease can only be accomplished by understanding correctly the cause of all diseases, and this understanding can only be given by God

89. Thou must show the preventive of disease as God showeth it unto thee, else his showing will certainly cease. He is just, and giveth unto none more than others equally deserving of trust.

90. Thy vision must by His aid be so refined as to pierce instantly all flesh. Thou must borrow, as it were, His unlimited vision, and as He view His children.

91. With Him in His unlimited knowledge there can be no mysteries, and nothing mysterious, and unto thee there is more or less mystery in the human form as thou dost approach or recede from Him.

92. It should always be open unto thee, and transparent

as air. Is this impossible? If thou thinkest so, so long as thou thinkest, it is, but thou art measuring with thy own measure, and not as thou wouldst with the aid of God.

93. How very little man knoweth of himself! and the deeply-schooled Physician is often most ignorant of his own intimate connection with an all-wise Creator.

94. Is not spirit the controlling power of man? It is connected with every portion of the man. It is the Intelligent principle through and by which man discerns that which he understands.

95. Then can not spirit in affinity with, and having the confidence of, the spirit of the suffering man, see instantly through this intelligent controlling principle the disease and the cause of the disease? Surely, man, the mysteries of thy being are not so mysterious as ignorance would represent.

96. The sick man knows his feelings much better than he can explain them to his blind physician; and though perhaps the physician could cure did he know correctly the disease, the chances are fearfully against his knowing them from the imperfect description of the symptoms.

97. Whereas could the Physician see for himself—and he can if faithful unto God—the disease correctly, its cause and its present stage of progression, no words or signs could mislead him, and no ignorance thwart him from curing.

98. The compass and power of the outside human eye have been measured, discussed, and settled upon as understood. This is in an exclusively outward sense. The outward man looks outward, and with outward instruments can measure the range of his vision.

99. The eye is used, but what is it that sees?

100. By the wild movements of the madman, his writhing and leaping where untouched by all outward things, his starts and stops, reaching and falling, it is plainly visible to the sane man that unto his vision there come the shapes

and figures of most fearful objects. Yet the eye is sound, save the suffering produced by affinity of parts.

101. Then it is not the outward eye that sees. No; the eye visible is but the machine of the eye invisible, and by the intelligent spirit used to bring before *its* vision the outward things of nature.

102. The invisible eye of man, that which unto spirit reveals scenery more gorgeous than words can describe, and the operations of laws more perfect than flesh can conceive, is the true and ever living organ of sight.

103. This organ, though entirely invisible to the outer eye, is connected with, and seated in, every human being.

104. Physicians can not see it, yet through and by it must see, or forever be blind as to the invisible cause and stages of disease.

105. Unto the spiritual eye flesh is transparent; the eye being the focal point of the sense of sight, in immediate connection with the whole system which spirit permeates, must be instantly able to penetrate any portion of the system, or to take in the whole system at a glance.

106. The outward eye is used exclusively to view outward objects, thus bringing the inward, spiritual eye in contact with the objects desired.

107. The spiritual eye sees most clearly when the outer vision is perfectly under its control, but can see without the use of the outer eye at all. This is well known unto all physicians.

108. Physicians stop here, making no application of this valuable inward or spiritual sight.

109. To see or know correctly the cause, or seat, or progressive stage of disease, this inward sight must be used; and as it attains perfection, so can the physician see successfully the much to be desired object.

110. Surely he must use this sight to a certain extent to locate disease from uncertainly described symptoms, and with earnest, sincere desire could certainly cultivate the sight.

111. The controller of all is God.

112. From Him branch off rays of intelligence penetrating space, pervading the spirit of man, and giving unto every thing all it knoweth or can know.

113. At the fountain all the effects are visible. God peereth down through the rays of his own intelligence, and knoweth instantly all things.

114. To open thy inner spiritual vision, oh, physician, go thou to the fountain, and humbly ask permission to drink thereat.

115. Thou wilt not go hungering away, but will leave thy Father with knowledge man can never teach.

116. He will bestow upon thee powers that are unto ignorant man most miraculous, yet unto thee most plain.

117. What is plainer than that God, the creator of all, must know all perfectly? and if he knoweth, will he not give unto thee if deserving? Oh! measure not God's bounty in thy own selfish measure.

118. Is not pure intelligence greater than ignorance? Life greater than death? Oh, then, if thou wouldst know how to nourish life, seek first thy Father in Heaven, and of him learn first how very ignorant thou art.

119. Books upon bones, upon muscles, upon blood, upon nerves in their various forms and combinations, are piled high upon the physician's shelves; but where are they that illustrate clearly the connection between the spiritual controlling power and these parts of the machine it controls?

120. The beginning is entirely deserted, and consequently the desired end never obtained.

121. Let the first question in Medical books be, What is spirit? the second, What is its proper connection with its Creator? the third, What its connection with the animal life of man?

122. And let these, answered correctly, be the foundation of the system, and disease will be removed from the inheritance of man.

123. Think not, oh, timid Physician, that thy occupation would cease! Instead of curing disease, thou wouldst teach correctly all the ennobling parts of thy mission.

124. Man, under thy Inspired instructions, would walk the earth as a God.

125. In form perfect, in mind and spirit the Image of his Father in Heaven.

126. Reproduction would be understood. Thou wouldst unto the mothers of God's children reveal laws that would make their loved babes pure and perfect as angels in Heaven.

127. Oh, what a noble mission! To bring back the halt, the lame, the erring—all, all of God's children who are afflicted by the diseases of error's producing—to bring these sufferers all back to their Father's house well, happy, and rejoicing!

128. Surely an Angel's hand could not do a nobler deed, and an angel's crown of rejoicing could not be purer than that which will crown thy brow, oh, physician of God's choosing, if thou unto him art faithful!

129. It is surely more noble to give health than to remove disease—more noble to prevent than to cure—and this is the physician's greatest privilege, to tell unto man that which shall make him avoid disease, which through ignorance he would otherwise suffer.

130. An understanding of the outward machinery of man is of great importance unto the uninspired physician. This hath led him into the error of forsaking that which controls the machine.

131. He has been so astonished at results, that the simplicity of causes has passed unnoticed.

132. Instead of looking at the seed, the germ, or the root, he hath looked at the full-grown tree, and attempted to grasp therefrom the fruits that were beyond his shortened arm.

133. Whilst engaged in counting the numerous bones, and in naming the numerous muscles, arteries, and the

connection of them with one another, and showing how they compose the frame, bands, and axles of the machine, behold, he forgets the motive power, and when the machine is put in motion can not fathom the cause of its moving!

134. And is this incomprehensible merely because the machine part of thy own eye can not see it? Use thy spiritual vision, and in connection with man there is *nothing* thou canst not know.

135. God never intended thee to be incomprehensible unto thyself. Surely the Creator of wisdom can not take pleasure in listening to the hum of a machine—especially when that machine makes only a distortion of a loved child that should be a comprehender of the supreme wisdom in which he was created.

136. Profess to regulate man, and know not how and why he hath motion! Heal flesh at the expense of spirit! Trample heedlessly under foot God's greatest production!

137. Physician, if thou art so ignorant, learn ere thou dost attempt to stand between God and his child.

138. God loveth thee, and would fain make thee an instrument to remove from flesh the burden of his children therein.

139. There is that in store for thee even on earth, if faithful, of which thou canst not conceive.

140. There is but very little known of the true science of healing. Drugs are looked upon as necessary. If this be the case, why were they not allotted a separate apartment in thy Individuality? Why not desire them as food and drink? Why not be tortured to death unless in health thou hast them?

141. True knowledge will sweep drugs into the earth whence they came. They are necessary unto the harmony of creation, else had they never been created; yet being created does not impose upon man the duty to eat or drink them instead of wholesome food.

142. Man, if a Physician visits thee, ask him to tell thee what the life *is* he would save. If he know not, tell him to depart, and put thyself in God's hands.

143. A good sympathizing nurse is man's best physician.

144. The doctor may drug and drench, but *in* so doing can never cure. There is no affinity between life and death; they are opposites, and 'unto opposites are constantly striving to return.

145. If mankind were fully sensible that change of disease is no cure, the number of those called physicians would instantly diminish.

146. A temporary excitement may bring relief to the animal feelings for a season, but a strained exertion bringeth in its very nature a consequent depression.

147. At the point where visibility and invisibility to the outer senses unite, the healing art hath always stopped. Leaving all the inner beauties of man unnoticed, because invisible to senses intended to be exclusively outward, the art hath become a practical and disagreeable occupation.

148. Thousands upon thousands study medicine, and having learned that which their masters know, and perhaps have known for ages, commence their game of life or death with a Diploma in one hand, "Medicine" in the other, and in the head all the various bones, muscles, nerves, and diseases man is heir to imaged promiscuously!

149. Thus equipped they are ready for action.

150. A Patient enters, serves his complaint. A wise look, sonorous cough, rubbing of hands, and slowly taking down of the bottle, would lead one uninitiated into the belief that he was acting more from habit than from a precise knowledge of what he was doing.

151. Something must be done; the man is in pain and must be relieved; and he is determined the physician's drug, and not his own natural powers, shall do it.

152. The complacent Physician doses him by rule, and

he departs in anticipation of being cured ere long. Could he hear nature's voice perhaps she would say, "I could have cured you sooner and easier without having had poison added to that which I must remove."

153. If the dose or disease be too large, perhaps the patient dies ; but in either case, "the physician hath done all 'medicine' could do," and all is well ! Yet if a man get well, "it is almost a miraculous cure ;" and surely it is if he hath not thrown his "medicine" all away as soon as the physician left him !

154. Surely God created man for higher and holier purposes.

155. Why endow him with such exalted powers of conception, if he be but a mere tool unto the caprice of his ignorant and selfish animal nature ?

156. Why give the high and pure spiritual communion with one another, and above all gifts the communion with his Maker, if he be but an animal whose end is in earthly dust ?

157. Oh, Physician ! thou canst not deceive Supreme Wisdom ; and if thou canst deceive man, and on earth reap the reward of thy deception, thou wilt in a future life reap also thy just dues.

158. Man groans in bondage ! Error hath filled his flesh with corruption. Disease mars his earthly life, and retards him in his future career.

159. Physician, behold thy work ! God requireth naught thou canst not perform. Who, save him, can know what thou with his aid canst perform ?

160. Oh, reject not God's favor ! The faithful only are worthy, the faithful alone are chosen as executors of his will on earth. The faithful only are permitted to enter his own holy presence to enjoy unbounded freedom and love throughout an endless eternity.

161. Thou canst not serve God without serving man also. Thou art one of his family, and only exalted as thou art a good, loving, and faithful child.

162. Oh, how noble ! how Godlike to heal ! God heal-eth all with his abounding love and mercy, and to imitate him is indeed Godlike.

163. Physician, man may in ignorance mock thy wisdom, yet if his mocking affect thee thou art most unwise, and must learn more ere thou teachest.

164. Is not God's favor sufficient unto thy need ? If not, who can satisfy thee ?

165. Seek higher. There are purer, holier truths beyond, and still beyond, beckoning thee on to regions of eternal day.

166. In God's pure Light there are no mysteries ; all is clear and transparent, for none enter his presence who wish to pervert the light. Oh, seek this pure and holy gift, and before thy astonished vision will open the Book of Light and Love, and behold thou dost see before thee the cause and controlling power of all Life !

167. This is thy starting point ; enter thy name in God's book first, and thou wilt never fail.

168. Physician, seek God, and all with thee will be well ; yea, "good," as is all the product of His own holy wisdom in which thou wilt be taught the beginning and ending.

169. Think not that because He is seldom if ever mentioned in the books of the dead, thou hast studied that He is afar off, and only to be reached by a choice few on earth ! God is near thee, around, and in thee, knoweth thy every thought and action ; oh, listen to his loving voice !

170. Love, thou knowest not in purity, and can not measure the forgiving kindness and sustaining help of an all-wise Parent until thou dost in humility seek him within thyself.

171. Therein He is always manifest. Listen and learn of His own holy voice the mysteries of thy being, and firmly, fearlessly, impart thy knowledge unto man.

172. Thus wilt thou be his own appointed Physician to

pluck from his garden the rank weeds of disease, and trim and nourish the tender, lovely plants.

173. Thus wilt thou become one of earth's true ornaments, one true, upright man, the noblest of God's good handiwork. Thus be thou an ornament to earth, a bright and shining star in the eternal Heavens.

CHAPTER XVII.

1. IN the old and easy chair sits an aged man.

2. His straggling hair is white as snow: surely he represents the winter of man in his covering; but that brow, so deeply lined—those eyes, that study has dimmed—and that mouth, whose firmness hath mingled its peaceful smile with the serene fixedness of the old man's face, do not seem like winter. They seem to have beaten back the chilling frosts of age, and settled into an emblem of eternal, aged childhood.

3. AROUND THE INSPIRED PHILOSOPHER are strewn manuscripts whose trembling lines and figures show well they are the product of his own hand.

4. Along the numerous shelves are arranged in perfect order the names and works of those unto whom time hath promised Immortality.

5. Instruments for measuring the heavens and the earth; the solids, liquids, and various combinations thereof; in short, all that Philosopher can use, from the greatest to the simplest, is in that extensive Library.

6. And there sits the old Man in his earthly heaven musing, absorbed in deep meditation. That mighty mind is striving to solve a problem.

7. "Love one another," upon the page before him, hath set in motion all his being.

8. A mother holds him on her knee, and imparts unto his eager mind instruction. She opens the door of futurity before him; shows him snares and pitfalls in the track man is wont to tread; shows him how to avoid their dangerous errors, by seeking true knowledge.

9. And as his face turns upward, the expression reveals the pure thankfulness of his spirit for a good and loving Mother who watched so faithfully over his tender years.

10. Now he is bringing forth chemical affinities. Their inanimate congeniality sheweth harmony to be firmly fixed in their existence.

11. The Heavens, and the numerous hosts therein, are viewed as so many demonstrations of perfect harmony.

12. The Seasons, as they continually roll time into eternity, life into death, and death into new-born life, show him, in their effects, that they are but a part of one harmonious whole.

13. Figures, in their simplest addition, or in their grandest and sublimest combinations, can not be made truthfully to trespass upon the sacred ground—Harmony.

14. The mysterious Circle and Triangle, whence its center cometh, show him that man is still ignorant of all the most refined elementary principles of all things.

15. The mind returns, falls again upon the sentence, "Love one another," and he exclaims, "It is the foundation of the universe! Oh, Philosophers, how little have ye known! Ye begin, mid-air, to build, and can never rise above the air you build in! This is true philosophy, founded by God after his own pure mind—the illustration of his own holy will, manifest in all the creation—the voice of Eternal Harmony, 'Love one another!'"

16. He hath in long-gone years searched through the depths and heights of man's lore, and returned to his chair to dwell within his own silent communion. His aged mind is fresh as youth. Children love him. Men almost worship his great intellect, but, unheeding all, he keeps his eye firmly fixed upon the future home wherein he hopes soon to enter.

17. Daily communion with his all-wise Creator hath opened unto his astonished gaze new and mighty truths. Simple and good, all things emanating from God's hand are seen by him.

18. The mysteries of philosophy unto him are simple. Where others have ended and pronounced all beyond unattainable, by a trusting, depending spirit upon God, he hath viewed all, and more than they could imagine, beyond the reach of man.

19. He hath reduced and re-reduced, until cause after cause was seen to be but an effect of a still simpler cause.

20. Onward and inward hath he traced, until the points of the Triangle are distinctly seen, whence the center of all things is found.

21. He seeth the fountains of DIVINE INTELLIGENCE, of PURE LOVE, and ETERNAL TRUTH, all flowing downward and outward unto the uttermost extent of the universe, and within he knoweth exists their central cause, whose Almighty power the pure fountains reveal.

22. He traceth the waters unto the chaotic shore—seeth them return, ebbing and flowing in a continual circuit of eternal duration.

23. Behold the mystery of the Triangle and the Circle.

24. He separates Life and death, Light and darkness, Love and hatred, Truth and error; by this all-powerful combination of wisdom.

25. He understands why man hath never fathomed the truths of the perfect Circle. He knows that effect can not understand cause, and herein seeth the difficulty.

26. Three is the mystic number, of which one is the center.

27. This one is Eternal, even Jehovah. The three great attributes pervading all things—Love, Light, and Truth. They blend, illustrate, and prove all things; combine, distinguish, and show Individuality to be the lot and inheritance of all.

28. They are the circumference of all, as God the Creator is the center. They are, as it were, the body of Jehovah, whilst the spirit within is the eternal essence of all purity.

29. Without the operation of these great attributes, our

Father would be childless in space. They exist and ever operate as God's helpmeets. Give joy unto his holy spirit, and unto the smallest animalcule he hath created, give also its fullest comprehension of happiness!

30. Oh! how sublimely simple, yet how vastly grand and great art thou, O God! What words express thee unto man? Who, save thee, oh! Father, can sufficiently do thy will to enhance thy glory on earth? Oh! may thy will ever be done.

31. Philosopher, who, save God, can limit thy mission? Who or what, save his favor, fill it? Philosophy is ALL that man can ever comprehend.

32. The sum of all intelligence man can understand—the name of all parts in one—a grand whole of earthly knowledge, subdivided into branches, seed, and fruit.

33. Oh, man! think not that branches, or fruit, or particular seed can give thee the name of Philosopher. Thou must understand the root and cause of all, know whence all cometh, and whither it returns, lest thou wilt merit but part of this great name.

34. Men may confer titles upon thee, but these do not increase or give knowledge, as thou must know from the numerous titled examples among men.

35. Knowledge, to be great, must be simple. A truth plain in itself should never be named in such obscure language as to become a mystery to those termed unlearned.

36. Reveal thy truths simply, remembering that, though thou mayest have discovered them, they are part and parcel of God's eternal attribute.

37. Had God not made truths plain and simple, how could man have ever discovered them with his limited perception? If he were not so selfish as to be proud of his little discoveries, greater ones would bless his efforts.

38. Truth being simple, man must be simple-minded and honest enough to give as he receives, before he can discover the most valuable truths unto him.

39. By truthful simplicity of character he enters the

affinity of simple truths, and is far more apt to uncover them, as it were, than those whom science hath elated.

40. Understand this to mean *causing* truths, and not their resultant effects upon which so many Philosophical monuments have been builded.

41. Monuments of time—atoms of a day! are unworthy of the occupations of the true Philosopher.

42. He should build as God buildeth—for eternity. Out of the fundamental truths of God should he shape his knowledge, and in simplicity reveal the conclusions of his arduous study, making all to illustrate God's love for his benighted children.

43. The discovery of truths gives far more pleasure than the learning of error.

44. Within the spirit of Man truth is ever a welcome visitant. Error may please, by its flattery, for a season, the passions of men; but 'tis a short-lived thing, and the more known the more it is dreaded.

45. The Philosopher should combine within his knowledge all the different forms of Theoretical knowledge. He should also understand the physical or mechanical effects and demonstrations of this knowledge as relating to man and nature.

46. THE PHILOSOPHIC CHEMIST reaps knowledge, as it were, by dissecting nature. He traces after essences, divides bodies, combines, separates, and distinguishes their different qualities.

47. He should show unto man that the divisibility of matter is a demonstration of God's extensive power over all the atoms of the universe. By the subtile essences in which matter is inconceivable, he should show the imaginative purity of those essences which the great Creator must have used to produce the effects among which he labors.

48. He should not spend his valuable time in endless descriptions of intricate machinery for dividing and subdividing the arrangements of nature, but upon the harmonious

blending of essences with matter, and their strong proof of one pure and powerful, combining and cementing, all surrounding Love to be existing everywhere.

49. What matter if man do not know the component parts of Light, if the knowledge be not applied for the glory of God! What matter how air is composed, if in the knowledge no good is produced! With God there is no such thing as unapplied knowledge, or useless knowledge.

50. His knowledge is all useful, as is proven by nature, His great illustrator.

51. Water is no more sweet or refreshing, or represented by no more beauties, from knowing its component parts, unless this knowledge be applied as proof of the inseparable connection of all things with one another, and with God.

52. It enhances the value of the cool draught to know that it is supplied by the love of an ever-living Parent.

53. The thirsty traveler does not stop to ask how it is made, or of what composed; for he knows from his thirst that it alone was made to quench the drought of nature.

54. The air he breathes in the cooling shade around the spring is inhaled freely, unmindful of its name or nature; he feels its power in his blood; feels it being condensed into strength; feels it removing fatigue, all unknowing as to its scientific weight or elasticity.

55. As the setting sun meets his eye, and he glances o'er the lovely landscape through which he is treading, he needs no study to say that Light is lovely, and a pure revealer of the living beauties God hath given unto man most bountifully.

56. As upon his tired way night falls, and upon his bed his head is pillowed, his sweet sense of earned rest now enjoyed showeth him that darkness in its place is good as light, or aught else unto man on earth given.

57. Behold how God applieth his knowledge.

58. Chemist, if thou canst simplify by separating, show how different effects are results of the same cause; show

that all center toward the holy fountains, love, light, and truth; then, indeed, canst thou glorify God and thyself thereby.

59. Then, indeed, thou art worthy of being His child; then thou art worthy of thy portion of the great name, Philosopher.

60. Whereas, if thou dost become a product of retorts, acids, essences, and matters in general unto thy trade pertaining, thou art as thy component parts—of earth, earthy.

61. Earth may love thee in selfish love, but Heaven nor the spirit of man ever will. There is no affinity between you. Thou dost repel all the softening light and love, essences of the truths thou dost dissect, by thy selfish usurpation of their own just credit, and they in return repel thy selfishness.

62. Surely if thou art not in affinity with these great, all-pervading attributes of Jehovah, thou must expect to not be united with by them.

63. And if thou dost insert a neutralizing substance in your midst, take care thou art not used to cleanse the earth from the hands of thy more virtuous brethren.

64. Be thou clean before God. Strive to glorify him, and thou wilt be assisted by his own hand. Does this seem strange? Prove it by thy chemical affinities. It is within the range of thy mission.

65. Dense affinities are but results of affinities more rare. If thou dost ascend to the sublime purity of the living spirit of man, thou wilt see that it hath in its nature an affinity for that which is still purer and forever more refined; and what, oh, Chemist, can be more refined than man forever, save God, his creating Father?

66. Thou canst show by thy skillful combinations that simplicity ever increases as thou dost center in toward God; and from this constantly-increasing simplicity of elementary truths what powerful evidence thou canst bring that there is but one great Truth within the center of all things, which is God.

67. Prove unto man that thou hast fathomed all thou couldst of thy adopted science, and thou hast returned an humbled child prepared to acknowledge thankfully that thy Father in Heaven is good and loving beyond thy limited conception.

68. Prove to them, thy brethren, that cause hath evaded and escaped thee, until at last thou didst leave the retort, feeling that such search could only be crowned with success by Cause Himself.

69. Do thou stand up before God, prepared to show that thou hast not striven in vain with his productions. Show unto him that thou hast not wantonly meddled with his elements, but that proof after proof hast thou deduced therefrom of his holy and supreme Wisdom.

70. Prove by a harmony of parts a resultant, harmonious whole.

71. Be thyself a proof of thy theories. Be composed of as many parts as thou wilt, but let them be under and subject to the control of thy spirit, and it in turn under the control of Deity.

72. Be God's in desire, and he will be thine in fulfillment.

CHAPTER XVIII.

1. THE PHILOSOPHIC BOTANIST hath a field of labor which is indeed lovely, and calculated to elevate all who enter therein.

2. What beauties surround him! The air he breathes is fresh and pure from the bedewed surfaces of myriad lovely and sweet-scented flowers.

3. Gardens, fields, mountains, glens, and the green, shady depths of the majestic forest are searched o'er and well scanned for the obtaining of those gems with which God hath so liberally decked the earth.

4. A lovely Maiden treads lightly o'er the dewy meadows with her basket, gayly singing unto the quiet morning.

5. As she wanders o'er its scented grass, plucking ever and anon fresh-budding beauties, the startled sky-lark leaves his resting bed, and upward wings his way. Her song ceases, for from the throat of the happy bird is streaming a wild, unmeasured strain of music, surpassing her wildest imaginings.

6. Upward he rises, and purer seems his song. She listens her spirit away unto the unknown land where flowers never wither, and birds, ever unmolested, sing their fullest joy.

7. Again she gathers flowers—again in happiness sings.

8. The King of Day arises, turns toward her his smiling face, seeming to say, "Love the beautiful on earth, that thou mayest appreciate its perfection in Heaven."

9. Here and there she wanders, gathering ever new beauties.

10. The last seemeth always most beautiful, for, alas! as soon as plucked from its parent stem, each tender little bud and blossom seems to lose its joyous smile and settle down, closing its leaves in melancholy anticipation of coming death.

11. She feels for them, and regrets that they must be killed ere they be dissected to bring out their inner beauties. These inner beauties have spoken to her spirit, and she returns with her basket filled with flowers, but her spirit filled with sorrow from contemplating the great difference between God's life and man's death.

12. She sees the Great Creator's works full of life and sweetness, inviting all unto their feast of pure enjoyment. She sees the rude hand of man sweeping these beautiful evidences of his love into an untimely grave.

13. She would have all study flowers in the bright morning, ere the thirsty sun had drank up all their delicious drops. She would have them to view, as she hath done the greeting of the Sun, as bud after bud opens her beauties unto him, seeming to ask for a cup full of nourishing rays.

14. She would have all view the glistening diamonds upon the blushing brow of the Rose, as the great Day-King smiles upon its modest beauty.

15. The soft grass seemeth inviting her feet to tread it down, confident that one so innocent, so pure, can not hurt the tenderest of God's created plants, and as she wanders homeward, the glow of morning's health spreads o'er her cheek its enlivening glow.

16. She dreads the separating and classing of the dead. She saw them in perfect life, and upon them light shed its richest hues, but now decay hath taken all from them, save name and the untombed remains of the dead.

17. Sweet, even in death; but the beautiful is gone to the bosom of light, whence it came, to return in that form no more forever.

18. How different life and death, as viewed by her as

she separates her decaying treasure and remembers their beautiful life, as upon the meadow's soft bosom they sang their happy song in nature's listening ear.

19. Again she wanders forth in the bright morning, but, instead of the knife and basket, for the destroying and collecting of the beautiful flowers and plants she sees, she hath her brush, her pencil, and pen. As she wanders about, every bud and blossom is penciled in nature's own colors, and by her pen explained unto all who may hereafter view her life-like collection.

20. She catches their joyous smile as unto the zephyr they bow with Nature's untutored grace. She gives their bright and shining luster as the light of new-born day sheds upon them the soft and genial rays.

21. They are in their own natural colors and in their own useful qualities arranged and classified with such distinct and truthful lines, that all who view them instantly recognize some sweet face familiar unto their own eye in the long-gone childish rambles.

22. Every leaf and stem, every bud and flower, are all fresh and pure as in nature's bower.

23. She is nature's friend, and from her soft bosom the beautiful truths are in kindness given unto one, who explaineth all as if she had in Heaven her knowledge gained.

24. The maiden hath learned the secrets of Botany. She could not understand the dead, and she went forth in the dewy morning to learn from life what living beauties were. Returning, she knoweth all. Life, and light, and love have been viewed blending in the bud, the bush, and tree.

25. She hath seen and transcribed, and in her own spirit transplanted that which Book never taught.

26. Oh, Botanist! if thou wouldst learn the beautiful and the true usefulness of beauty, rise with the Lark, and with his truthful eye seek for pure knowledge among nature's dewy fields.

27. Think not that God hath covered the hills with their soft, green robe, or the meadows with their dark, flowing

grass, interspersed with pure Lilies, for naught but the eye of an unthinking gazer to look upon.

28. Every spear or blade of grass hath its name and nature. Every bud hath its sweetness, and every flower, bush, or tree have their separate missions on earth, and do fulfill them.

29. The beautiful harmony of nature manifests the inanimate love of earth for the Source whence it came.

30. Thou art above all things on earth, and these minister unto thy spirit only through the outer channels. Thou must never lose sight of the Cause of these beauties thou dost seek to obtain knowledge of.

31. They do thee great good if thou dost use them to give thee pleasure, for they can thus do thee no harm, being themselves harmless, and wherein is innocent beauty and loveliness, therein and therefrom must man obtain great good.

32. Become familiar with the outward beautiful, and the inward beauties of thy spirit will expand more and still more rapidly. Cultivate a taste for that which can but elevate thee in the sight of God and man.

33. Let thy labor be truthful, and thy reward will be beautiful as truth understood in purity.

34. On earth develop thy perception of its glorious beauty, and in the essence shalt thou learn that which unto the truths known on earth is as light unto darkness, life unto death.

35. The beautiful things thy mission opens unto thy view are, as it were, inclosed in death. The winter cometh, and the leafy shrubbery seemeth the lifeless sticks; the sweet bush whereon the lovely flowers grew seemeth but a dull, dry thornbush.

36. And yet in the winter is the seed tried, in the spring it is quickened, in the summer it groweth, and in the fall it is reaped, or again consigned into the arms of apparent death to again come forth in the new-born spring-time of life.

37. A continuous circle is life, born of time, consigned to eternity. Companion of man in the outward and in the eternal inward hath its central cause.

38. Outer bodies attract his body, inner beauties attract his spirit, thus forever unto his child congenial are the works of an all-wise Parent.

39. Botanist, thine is the mission "ever to please." If thou art true unto thy God, thyself, and nature, thou must accomplish the end desired.

40. Oh! please thy kind. Show them the beautiful varieties of their Father's works, and thus cast a gentle reproof upon their dull routine of sameness termed life and its enjoyment.

41. Teach man that as God hath varied the outward, so must the inward be varied. As the outer demonstration of power is beautiful, so must the inner cause be more refined in beauty.

42. Teach that as God produced all things from nothing, the nearer his purity all things become, the more beautiful they must be.

43. Show the Intelligence manifested by the flowers and vines thou dost trail; show the course of all to be onward and upward toward the great and good Fountain whence they came.

44. Let thy desires center in that which should be the desire of every one on earth, to glorify God by the elevation of man.

45. If, oh, man, thou hast an organization which unto the earth and its component parts giveth thee adaptation, thou must be very careful lest its soil contaminate thy spirit in thy researches.

46. THE PHILOSOPHIC GEOLOGIST hath a field of labor which contrasts most vividly with that of the Botanist.

47. The one among Flowers and waving trees is found, the other in the bowels of the earth digs his darkened way.

48. The one views all things in the light of the sun; the

other must oftentimes obtain his most beautiful specimens from the dark depths of rocky caves guided by the flickering taper.

49. The one might be styled the ornamental, the other the practical. The one the building, the other its adorning.

50. They must be connected, for without soils of earth flowers could never grow. Remove the hills and valleys, and what would become of the shrubbery thereon?

51. The earth is composed of various strata and soils—rocks and metals, which lose their mystery as soon as understood.

52. Thy work, Geologist, is to show that from the combination of the denser earthly elements with the more ethereal and rarefied elements surrounding the earth's, Life is sustained upon, around, and in the earth.

53. Thy researches should not be exclusively earthy. Thou mayest bring up from hidden depths precious metals, or upon the surface discover valuable gems, or give by analysis correct demonstrations of the richness and capability of soils; but all these things are secondary unto the one simple fact, that light revealeth all.

54. Light, which thou dost use to reveal the mysteries of the earth, is separate and independent of the earth.

55. As thou dost penetrate the shaft deeper and still deeper, darkness more dense enshrouds thee. Down thou dost descend until in imagination the central fires are seen rolling their endless round.

56. The central fires of earthly darkness seeking vent. The inner point whence cometh repulsion. The central axle whereon turneth the world as it is propelled through space by the ever moving Light.

57. Within the earth is the central reservoir whence cometh the opposite of light, which by constant tendency to hold all things close unto itself, is known to be the opposite of the divulging and ever spreading light without.

58. A vast Battery is earth. Within all is dark, and without is all light. Thus in direct opposition to the

formation of man, *in* whom all is light, and without all is darkness ; still, oh, Geologist, thou seest that in the comparison earth is always darkest and densest.

59. As thy Light within thee is thy moving power, and thy body, which represents darkness in thee, the resisting and repelling power, as thou hast different powers of motion, so in the earth, whence thy body came, is the denser darkness overcome by the denser light without, and Motion is obtained through elements which are but denser results of thy own governing essences.

60. Herein thou seest the reason why all things on earth are governed by its motion—yet, also, why animal life hath a separate motion, and spiritual being a still separate motive power ; yet, again, all uniting into one harmonious whole, with one common center !

61. All things produced from earth have a center in harmony with its center. All things with this inheritance receive that which is termed death. The central fires of death, or the opposite of life, constantly consume all in which earth hath part.

62. Warring continually, each striving for mastery, yet always in harmony, are the great opposites, life and death.

63. The centers of the universe have affinity one for another. Light, wherever found, bringeth from them life.

64. Thus world upon world is ever whirling through space, yet ever governed by light and centered by its opposite.

65. Upon the earth, Intelligence or light is seen rising by easy, successive stages, until the glorious height of man is obtained.

66. From him we see that his movements are by this intelligence governed ; and in the animals of lower development we see that the nearer his intelligence they become the greater their independence of action.

67. Thus, the more light within, the more easily is the darkness without overcome ; and can not we infer the

opposite to be equally true, that the darkness of the dense earth must be overcome by the light surrounding it?

68. Now, if a body be equally lighted all over its surface, the central repulsion and outside light would balance each other, and could produce but one motion, which must be around its own center; whereas, if upon one side of the body the light shine, that side must strive to recede from the light, for the central power remaineth the same, and the outside opposing force is comparatively weakened.

69. The central power of the moving body must be in affinity with that which moves it. This affinity can never be overcome. The earth's center is in affinity with the sun's center; yet the earth's darkened surface repels the sun's light, thus begetting a motion which the sun hath not, and could only have by reversing their positions.

70. The spirit of man is his center, and is in affinity with God the center of Wisdom. His outside is of earth, and by the outer light governed, and by it, united with the earth, sustained all through life.

71. Geologist, show man that earth is governed by the same laws, less rare, that he is.

72. Show him how and why he is of earth composed.

73. Light his path before him. Do not search the earth to find out its age exclusively, nor to see how much more selfish man can be made by possessing that termed the "precious" part of it.

74. Surely there is nothing precious unto man, save that which enhances the glorious knowledge of his future destiny.

75. How canst thou add unto his happiness by giving any thing but wisdom? And if thou canst not give this, give not at all.

76. Is it wise to pervert God's bounty? to make his own created earth to be an instrument for the removal of his children farther from him than ignorance hath already led them?

77. Thou shouldst give all thy knowledge unto man, in

such simplicity that thy humblest helper, who digs the soil or rock for thee, could understand all thy teachings.

78. Man is too prone to search below him for truths of value. He should seek above, knowing, as he must know, that spirit is eternally above all the earth.

79. Of what advantage can dust be unto dust? Both are of the same composed, of whatever form or in whatever mold cast, and must unto the same return.

80. The age of the world hath been a rock upon which many valuable minds have split. They have searched its depths and heights far and wide, and returning have had to acknowledge that though God is unlimited, man is surely limited in every respect, whilst the earth hath part in him.

81. If it were established, known to a certainty, the very hour and minute the earth were born, of what possible advantage could the knowledge be unto man?

82. Man is a progressive being, and consequently can have no affinity with that which is gone forever behind him.

83. Did he retrograde, then the distance he had to travel back to the beginning of earthly time would be valuable knowledge unto him; but the mystery surrounding the commencement of time is ample proof that the present and future are unto man far more important than the past.

84. All knowledge is valuable; but that which is already buried in oblivion beyond the hope of recovery, that which is already entombed in eternity, should be permitted to remain there.

85. Still, if thou hast talents which nothing save these researches gratify, search on, and let thy discoveries prove unto man that even the past, well applied, is still of advantage unto him.

86. The analyzation and demonstration of the component parts of the earth, its adaptation to different productions valuable and necessary unto man's present condition, on the earth, is certainly a noble occupation.

87. To teach him how to gain time by skill in the outward, so that his inward nature shall develop itself more rapidly, is a noble and useful mission.

88. The Geologist must do this, else is he not true unto his trust.

89. It becometh thee to be well on thy guard, else perchance thy numerous temptations may overcome thee.

90. Do not pander thy talents unto those who pervert the knowledge gained to torture their fellow-man. It were better that innocent ignorance were thine, than to pervert the gift of true knowledge.

91. Prove to man that indeed thou art worthy of thy portion of that exalted name, Philosopher; and unto God prove thyself a trusting, truthful, and loving child.

92. If thou dost worship thy occupation, thy reward must be earthy as that thou dost worship; whereas if thou dost work in the earth as a means of good unto man and glory unto God, thou art thereby glorified throughout an endless eternity.

93. The Geologist peers into the depths of the solid earth; but there is one coming whose mission it is to view the distant inhabitants of space, and report their proceedings unto man.

CHAPTER XIX.

1. THE PHILOSOPHIC ASTRONOMER hath a field so wide in extent and so glorious, that it would seem sufficient for a separate and distinct name; still it is connected with all the sciences relating to earth and earthly substances so intimately as to come at last into the general name, almost boundless—Philosopher.

2. How grandly sublime this mission! What can bound thy gaze, oh! astronomer, save the One who in creating set bounds thereunto?

3. Thou canst view with thy outward eye the multitude of bodies in space, and see the loveliest order in their arrangement, whilst the ignorant see them as but a confused, unharmonious mass.

4. Oh, what pictures of God's immense power thou canst draw! What proofs of his love through the harmony of these sublime effects thou canst produce! What glorious light thou canst prove to be centered around his holy presence by the brilliancy of those bodies which show but the effect thereof!

5. Yet how very often does it happen that the astronomer descends from his observations of heaven, as it were, to deck himself with earthly laurels, and at the feet of ignorant man solicit worship!

6. Oh, what a falling for Man! To leave the gorgeous fields of the starry Heavens, and upon a dusty lump of clay erect a monument!

7. Thou dost peer through space with thy naked eye,

and upon thy vision falls the evidence of most remote existence.

8. Thou dost use thy Glass, and behold that which before seemed the end, now seemeth but a beginning, and thousands of times greater seemeth the dimensions of space and of the numerous inhabitants therein.

9. Who can view the bright orb of earthly day, or in the clear midnight hour view the bright hosts of the heavens without feeling how very small is earth, and the part of man of it composed?

10. Who can but feel in the presence of these witnesses that goodness alone is enduring?

11. Who so hardened as to gaze heedlessly upon the pale Moon, as unto earth she giveth freely as she receives the softened Light?

12. The first question upon the gazer's lips is, Whence come these bodies? Of what are they constructed? Of what are they the result? Why is *Light* alone visible? Why are they not seen darkling, instead of ever the same brilliant, reflective gems?

13. Wherein is that *glorious center*, whence cometh all?

14. How easy to ask, how hard to answer!

15. Thou canst peer through space unto an almost inconceivable distance. Into the darkened void thy eye seeketh in vain for rest, and, returning, is glad to rest upon the bright and shining gems surrounding thy own inherited home.

16. Astronomer, thou canst with thy outer eye and outer glass see the host of outer bodies in space, but in viewing them, what dost thou look through?

17. Is that all hollow void which in thy upward gaze meets thy vision, save the few bright specks of shining matter set as brilliant gems therein?

18. What *is* the creation? Is it a purely material existence? Is there nothing in space save outside buildings? If so, whence came this nothing which hath and

requireth so much more room than the things named creation?

19. Imagination runs wild, and the unaided brain wearies under such mighty thoughts as these few simple questions call up before the mind of man!

20. There is one Truth revealed by the hosts of Heaven, by the bright stars above thee, that is as simple unto the child as unto the greatest Philosopher, and by the one as easily demonstrated as by the other, unless he be aided by a power above Man. This truth, self-evident unto all gifted with sight is, that the stars, either fixed or unfixed—whether solid or fluid, of whatever shape or size—*do give forth* LIGHT.

21. A man lights his taper, and it giveth forth rays unto the beholder for a season, yet dwindles and becomes extinct;

22. Thus proving that an unlimited being can not be imitated by him. The knowledge of the past and present corresponds in asserting that the surfaces of the heavenly bodies, so termed, have ever shone brightly—indeed, but little variation hath ever been discovered in the intensity of their brightness; thus proving them to have been lighted and to be lighted by a Being beyond the comprehension of man.

23. They are lighted. What lights them? God.

24. Again behold thyself, O man! Thou art the highest, save One. In thee that which causeth thy elevation above all save this One, is thy light within. This giveth thee powers noble and pure; this elevates and sustains thy powers. This is the governing essence of thy existence in affinity with the fountain whence it came, and whence it doth receive all nourishment.

25. Oh, what valuable truths men throw aside as useless, and out of their own dust build errors wherein truths should dwell!

26. As thy light within governs thee and thy motions, so does the light without, which is but an emanation from

the same pure Fountain, govern, regulate, and create the motions of the stars in space.

27. Are they not all visible? and why visible? What canst thou see in total darkness?

28. God's pure witness from every surface speaks in tones of harmony, "Light is our cause and our only control."

29. How beautiful the simplicity of God's truth!

30. Every child can see with outer sight that Light everywhere existeth, and could therefrom infer God's power and immensity of his intelligence more easily than from any mystifying explanations man can deduce from any other premises.

31. How vast the difference between God's simplicity and man's complexity!

32. The shining stars reveal their greatest truth, and the truth unto which all other truths connected with them are secondary, unto every gazer.

33. They give light freely unto all, and unto the most ignorant of God's children say distinctly, "The power which produced us is forever beyond thee."

34. Unto the spirit of the poor, unlettered child of God, they whisper in simple strains of soothing truth, and unto him say, "Thy benighted path is lighted by an ever kind Being who loveth thee."

35. In the still watches of the night the witnesses are ever testifying that there is a bright land above, ever smiling upon the beholder, ever gentle guardians over the earthly flocks.

36. They testify unto the goodness of God by the manifestation of his outer light unto those gifted with his holy light within.

37. They act upon the spirit of man by outer channels, thus as the earth giving outside proofs of a Father's love.

38. Who can gaze upon the gorgeous canopy above without feeling that the Creator thereof is indeed above, not only the gazer, but also the host gazed upon?

39. Thou dost look up and behold the light. Surely herein is found truth sufficient for a life's reflection. And if they, the lighters, be set in a dark, unfathomable background, so much the brighter the light revealed.

40. Oh, what volumes of true knowledge open before the astronomer's gaze, as his enlarged mind drinks in the simple grandeur of his Father's works!

41. He understands why man is so ignorant of God's goodness. He sees them wandering about among the entangling, complex webs woven in ignorance and by error idolized, instead of grasping the self-evident, simple truths, and therefrom and thereby render clear all the mysteries of the heavens.

42. All things conspire to please and gratify the spirit of man. All that God hath done, viewed by man's spirit, is indeed good. And how vividly contrasts this perfect good with man's error!

43. Astronomer, a glorious mission is thine. Oh! be true to thy trust. Reveal thy heavenly visions unto man with truthful simplicity. Teach him of an exalted Love above the animal desire which oftentimes assumes its pure, white garb of innocence.

44. If thou dost forget thy duty unto God and man, thy discoveries had better never been made.

45. It is a fearful thing to scale Heaven's high walls, pluck therefrom the lovely gems to scatter under thy own feet, thus trampling in dust that which should be a witness ever unto the purity of truth.

46. If thou dost view the order of Heaven's starry arrangement but as a means of self-exaltation, thou art a poor, deluded wanderer among beauties thou canst never appreciate.

47. Search the Heavens, and therefrom draw that which must elevate man thereunto. Show him that within his own being is that which a loving Father delighteth to gratify. Teach him that indeed the numberless bodies in space are but inanimate witnesses unto the love of the

pure One whose eternal hand did create and regulate them.

48. Oh, encourage the benighted to hope on, until hope at last bloometh in new-born beauty beyond the end of time.

49. Encourage the storm-bound to trust in God. Teach them that though dark clouds may intervene between them and the Fountain of light, still forever brightly shineth the Sun of Righteousness, enlivening the pure regions of Eternal Day.

50. Thy region of reflection is boundless. Unto thy mind cometh mystery after mystery, but the pure Intelligence, the true and perfect knowledge, maketh all plain.

51. Thou art not content to view only outside evidences, and draw the fallible conclusions of outside astronomers.

52. Thou dost humbly and trustingly seek the Fountain whence all knowledge cometh, and solicit therefrom that which alone can quench the spirit's thirst.

53. Before thy spiritual vision opens the door of space.

54. Glasses and all measuring instruments are forgotten.

55. Thou dost behold the vast machinery of creation silently working out that which was, and ever must be, pronounced "Good."

56. All material bodies become as but so many weights to regulate the eternal motion of their own producing essences, which essences all branch off from the Fountain of Divine Purity, whence the opening draught was given unto thee.

57. Space giveth up her mysteries, and that which unto the outer gaze must ever be mysterious becometh visible and understood by the light of spiritual vision.

58. The Glass of greatest scope and power ever builded by man, can not reveal the truths hidden in the depths of invisible space.

59. Herein is the field for astronomical investigation.

60. Be not content to draw imaginary lines across the

boundless depth, and show the length thereof. Do not rest satisfied with proving that matter attracteth matter.

61. Dive fearlessly into the hidden mysteries, and from the unknown shores of eternity bring back the proof of the causes of these truths which are plain without explanation.

62. Some bodies have a common center in another body.

63. Some are apparently firmly fixed. In what are bodies resting upon apparent nothing firmly fixed? Surely the inferences drawn from outside astronomical observations make nothing—perfect void—a God! and reduce our Heavenly Father—as an opposite thereunto—as nothing!

64. Wherein is the seat or focal point of the Supreme Intelligence manifested in the arrangement of the universe?

65. Matter is seen by material eyes to be ever changing and passing away from life to death, from light to darkness. The home of Perfection can not exist in matter, or aught else changeable.

66. The reflected light rendering the starry host visible must have a cause separate from its object. The earth does not generate or produce its own light, neither its own attraction, nor any thing termed *principle* connected with its existence.

67. The Harmony and Order which is known to exist among the heavenly bodies must have a cause separate from the bodies whose state of being the terms merely express.

68. And wherein can these sublime causes exist, save in the vast and boundless home of principles and essences termed space?

69. Man, thou dost live and move in space. Go not beyond thy depth, and run thy imagination wild with inconceivable distances, but come down to the simple truth that no thing thou seest produceth itself or its governing principles.

70. Dost thou say that the earth and elements surrounding it produced all upon its surface? And what produced the earth and its elements, hanging it in space, making it

ever move in its own true line of existence, in harmony with *all* existence?

71. Great God, where'er we turn, thou alone art visible! We may think when we discover some new truth unto us, that the mystery of existence is solved, but, alas! the question first and last is, "What causeth all?"

72. Unto the naked eye come the brilliant specks or points glistening in a vast and boundless void; bright and sparkling drops illuminating man's night.

73. And the void unto the outer eye becometh the bright source of all this glory unto the refined spirit's gaze.

74. Surely imperfect vision can not see perfection.

75. That which eye can not see does not therefore not exist.

76. Life on earth confined in the vegetable, the animal, or in its highest plane, man, leaveth its dwelling to return therein no more forever. Whence did it come, whither doth it go?

77. Individuality is eternal. The fruit of eternal essences which centering in from their densest outside earthly or material home, at last find their pure cause to be in the Fountain of Divine Perfection.

78. Thy eye can not see life in its simplest form, does it therefore not exist? And why conclude that the ethereal void is indeed void of all existence? Why conclude that simply because thy imperfect vision can not see aught save bodies in space, that these are all therein?

79. Oh, how short-sighted and narrow-minded is man! He presumes to measure God's creation with powers which are but an outside result of the same creative power whence the outer all came.

80. The startling immensity of space studded here and there with brilliant gems is forgotten, and the gems alone are sought, and being found are placed in the frontlet of the finder, as though he were the one unto whom all credit was due!

81. Unto the invisible spiritual eye, the inner Intelli-

gent principle of man, all things unseen of the outer eye are visible.

82. Unto this principle or intelligent essence the mysteries of creation are plain and simple. Yet the mystery of *creating* is alone God's.

83. Purity dwelleth above and around thee. Love—gentle essence, sweet breath of Jehovah—ever leads thy step, and light from the Fountain sheddeth around thee soft and genial rays of true knowledge.

84. Inward thou dost search, and still inward until the fount is reached, and behold in the majestic beauty of Divinity all thy knowledge is obtained.

85. The Celestial Key and Chart are given thee. Thou dost see, as it were, essensic bands and principles emanating from the perfect center of all power. Far out they go unto the end, which in imagination alone existeth, and as they retreat and return again, behold celestial motion and celestial music are produced.

86. Here flieth the swift-winged Comet with his abundant light, but can not get beyond the light whence he came. Onward, over, through, and around all, he traverses with speed sight can not reveal unto the understanding of man. God's swift messenger unto all the most remote of his creation.

87. And when will the messenger return? When will the circling band be completed? The messenger hath returned in every one who acknowledges the power of the ever-living God. The circling band is completed in the boundless circumference of eternity.

88. Intelligence, love, combines into truth. The one eternal center whence the circumference is obtained is God. The first, the binding and blending of all things, the result, the last, the end of all things, is this sublime Cause, our God and Father!

89. God doth not work with effects, he produceth all. What he is, whence he came, or whence came his unlimited power is his own knowledge, useless unto man, for man is

but an effect of his producing, less intelligent than the Cause.

90. An unlimited explanation can not or could not be understood by a limited comprehension.

91. Astronomer, if thou hast not the spiritual vision, the most valuable discoveries in thy mission will remain entombed in space, and thy fellow-man remain ignorant of that which thou shouldst teach.

92. It is very easy to say that attraction or repulsion produces and regulates the motions of the systems and bodies in space; it is a very easy matter to substitute one effect for another, but there must ever remain some point uncovered by this half-way system of explanation.

93. How is it that bodies produce attraction, and at the same time are governed in their being by this attraction, an inherent power or product from within themselves derived?

94. They are an effect; then how at the same time can they be equally cause? Surely a deduction leaveth that deducted from less than it was before the deduction. And if from a body attraction is deducted, can it still therein remain?

95. At the center of a perfect circle attraction becometh extinct.

96. At the circumference, all parts being equally distant, must all be equally attracted to the center.

97. At the earth's surface, bodies are equally attracted toward its center. Above and around it the densest atmosphere is always found nearest its surface, and as we rise it becometh lighter and lighter, until it ceases entirely to exist.

98. It would seem from this that attraction is a quality belonging to the matter attracted, and inseparable therefrom.

99. If it leaves not matter, how can it pass through the perfect void, so far as matter is concerned, termed space?

100. If it do leave matter, how can it govern the motion or force thereof?

101. Principles which were created to dwell within the earth, or any other planet or body in space, can never leave it in which they were placed.

102. Outside Philosophy can not pass beyond the atmospheric boundaries of earth, and with earthly principles and material bases fathom the depths of Truth.

103. As we have oftentimes seen, there is one essence, so pure and so perfect, which cometh unto man's vision, defying his analysis and his control, even pure Light of spirit-knowledge; this will instantly solve the mystery of all things created.

104. The only visible power, the greatest and highest seen in the heavens, and upon the earth so kind unto man, one of the Three Holy Fountains; Light, thou art all our knowledge; all our existence came forth good as thou didst leave the center on thy never-ending, creating mission!

105. A Body can not govern itself. The bodies in space can not govern or have within themselves perfect self-control. They do not create themselves, having no power of accumulation or destruction, and being in effect but dead results compared with that Supreme Intelligence whence they came.

106. Attraction, or, to use a broader and more expressive term, Affinity, is an emanation of Light, of whose nature it partakes.

107. The emanation dwelleth in matter termed inanimate, as attraction or gravitation, and in the matter termed animate, as affinity.

108. The light of the most distant visible star is seen instantly by our eye, yet who would attempt to demonstrate that either attraction or affinity brought the shining speck to our view?

109. Is there not a higher plane, a higher range for thy vision, oh, astronomer, than hath ever been discovered?

110. It *is* attraction which we feel toward that which is

above, that maketh the light of the star to be in affinity with the light of our own eye. But this attraction and this life-like affinity are not of matter. They are an emanation from our light within, which, in turn, emanates from our Father in Heaven, the cause and combination of all.

111. The separate bodies in space can not govern their own existence, create or control their own motion. Then if no part can govern itself, how can the whole of the material creation govern itself?

112. Can an imperfect combination produce a perfect result?

113. Can a combination of effects produce the cause whence they came?

114. Surely God hath never builded himself and his power entirely out of his control in matter. And how else could perfect governing powers be bestowed upon matter? Who, save One, is perfect?

115. The plain truth that something save matter exists, proveth that it is not *all* in existence; and how else could it be the One perfect, needing and heeding no control?

116. Intelligence Supreme, through essences and principles of intelligence, governeth all things.

117. Light, as hath again and again been said, is the outside evidence and demonstration of this governing intelligence.

118. It is separate and distinct from Matter—an ethereal essence beyond the control of man, the most intelligent of God's creatures.

119. Grand help-meet unto Life, which it produceth and sustaineth.

120. It is the messenger from Planet to planet, from System to system, and from Star to star, ever carrying its binding message of Love, and revealing the simplest, sublimest truths God hath e'er created.

121. Independent of matter, yet giving it color, and life, and enjoyment. Remove it from creation, and death, decay, and dissolution must ensue.

122. Oh! Astronomer, how grand, how exalted thy mission! Thou dost walk the earth, viewing the mysteries of Heaven!

123. Do not lose sight of those bright lands above thee, and upon that beneath thy feet waste thy precious time.

124. Beseech thy Father in Heaven to bestow upon thee that pure knowledge wherein error hath never dwelt. Seek first the Fountain of Purity, and all with thee will be well.

125. Without the aid of God, his works can not be comprehended; and though unaided thou mayest astonish man, remember that, unaided, thou canst never know true knowledge, and can not teach it.

126. Reveal the heavens in their own light unto man. Simplicity is the test of knowledge. Truth is ever good unto all. Love all, and with thy powers do them good.

127. A Friend approaches, who is necessary unto not only thee and the seekers after thy knowledge, but one necessary as a combining link, holding the Philosophic Tree, roots, trunks, and branches, all into one great sum of knowledge.

CHAPTER XX.

1. THE PHILOSOPHIC MATHEMATICIAN might almost be termed the "Cementer" of all man's knowledge.

2. Proportion is necessarily understood ere any thing is thoroughly known concerning any proposition, division, combination, or result whatsoever.

3. Every branch of Scientific, Theoretical, or Practical knowledge is necessarily dependent upon Mathematics as an illustrator.

4. Philosophy without mathematics would be a collection of stubborn facts, separate and distinct from each other.

5. This branch of science might be termed with truth the *Love* of knowledge. The harmony it reveals as everywhere existing in God's works, and the errors of man making plain, sheweth it to be indeed but a figurative expression of Harmony.

6. It is the science of demonstration from which a knowledge of God's love must result, if the Mathematician be true unto his trust.

7. This exalted science hath ever been kept in too low a sphere.

8. Man hath degraded it by making it subserve most selfish ends.

9. He hath used it to calculate his chances of injuring a brother, instead of doing him good. Wisdom in Figures hath been made but a secure vehicle in which selfishness rides.

10. It hath been used to show the value of the outward—

how to make the effects of earth subserve the fleshy wants of man ;

11. Been made a tool for the hand of avarice to use at the expense of all the higher and holier desires of man.

12. Thus, in common with all different branches of knowledge, being perverted and used to drive man farther from his true position, in the sight of God, than to elevate him thereto.

13. The pruning and cleaning of this vast field is surely a great undertaking, and one that should not heedlessly be entered into.

14. The demonstrating of Harmony requireth an harmonious organization to accomplish.

15. God is the great producer of harmony, and consequently the founder of all true systems of explanation thereof.

16. He is *The Mathematician*.

17. Thy duty, as in the foregoing branches we have demonstrated, is to seek Him first.

18. Thy mission, O Mathematician, is one of such vast proportions, that only a great Spirit and peculiarly organized mind can understand it.

19. Its mysterious emblem, the Circle—its source, the Fountain of all knowledge. Unlimited as its Creator—whence it sprang as He gave birth unto sound. His first tones were the birth of musical Numbers.

20. The tones divided Chaos in measured proportions. As they sped in circling lines, their resultant harmony became displayed in the objects created.

21. The Heavenly host sang together their own measured strain, and every string of the grand, celestial Harp was numbered. The vibrations were known, and through all ran the majestic proportions in their birth eternally fixed.

22. The Stars were numbered, their compass measured, and their capability understood ; their distance apart regulated, their individuality secured, and their surfaces

trimmed into the necessary shape to give forth the desirable tone.

23. The Earth took its circling, endless pathway through space—one among the unknown number unto all thereon.

24. It was balanced, weighed in perfect scales, set in motion, waving its eternal word “good” before the eyes of its distant kind.

25. Life came forth in the air, in the seas, upon the Earth and beneath its soil, yet every bird, fish, beast, and insect had its numbered sphere and its own number fixed.

26. The wants of these were known and numbered, and the supply regulated to forever surpass their greatest dimensions. Every tree that grew upon the earth—every shrub, bush, and flower, yea, every spear and blade of grass—all were numbered and assigned a place and mission.

27. Man came forth the last and greatest.

28. Creation was the emblem of oneness, each being represented one in the vast number which one began and One ended.

29. Next unto God stood the one termed man. All else were below him, and by his comprehension measured. By his side stood the beginning, the middle, and ending.

30. The One who knoweth all things—unto whose wisdom man’s knowledge is as his individual one unto the vast sum of ones below him.

31. Man was a grand sum—a product outwardly of all things outward. His capability was fixed, comprehension bounded, and he too was “Good.”

32. The hairs of his head were numbered, and every pore and nerve in his skin had length, breadth, and depth assigned unto them.

33. His wants were in harmony with his supply. All, all, from the Creator to the minutest atom, were numbered as one—a part and parcel of the One whence they came.

34. The atom is in harmony with Infinity, and all things between are, as it were, between them—thus forming

the sum of creation whence all comparative power is obtained.

35. Who can solve this sum? Who from the two given points determine the third one? Who can solve the grand Problem, Individuality?

36. The understanding of the given points can not be obtained save through the gift of God. Man can not weigh the atom—he can not measure Deity, and can not determine truthfully, unaided, any given point required between them.

37. The sum, evident unto all is, that all are ones—all different, yet all from one produced. They all, united with the Intelligence of Deity, form the one harmonious whole.

38. If God is one, all must be fractional parts of him, and he alone be all.

39. Man can never obtain a fixed, outward starting-point.

40. His mathematics must get within the spirit's range of knowledge, or he can not solve the problems most valuable unto his eternal being.

41. All things being numbered, must by numerical proportions be revealed.

42. The Creation balances. God balanced it perfectly. He set it in motion. He keeps it where it is by the principles instilled within it at its birth.

43. Whatever channel we enter, proportion strikes our view, and we see the outward and inward ever moving onward in their endless rounds.

44. Divisions, additions, or subtractions tell ever wherein is truth, and its proportion with other truths.

45. The emblems of these demonstrators are ever truthful.

46. The Musician measures his strain with them in order to give the ignorant an idea of its outward form, for he knoweth they will reveal truthfully.

47. The Poet builds out his Ideal as nearly as it can be done by the use of figures, therein barring all imitation,

and making his own worded harmony to immortalize himself by this truthful means of demonstration.

48. The Painter may not number the proportions of Light he uses to reveal his inner beauties, but the proportions are used, and, if expressed at all, can be most truthfully by the use of Figures.

49. The Sculptor knoweth that one stroke too many or too little must leave his work less beautiful than without the defect.

50. And as his chips lie around the statue, he knoweth that they, added unto it, would again produce the identical block whence it came.

51. Thus is Mathematics, or the science of proportions and combinations, the vehicle in which man's productions of beauty securely ride before the gaze of his admiring kindred.

52. The Composer's sentences are either smoothly rounded or roughened and jarring, as upon the eye they fall.

53. His productions pass freely into the mind of the reader as they are truthfully proportioned; or, if rough and uncouth, they grate upon his sensitive sight and mind, and give his reader ample excuse for leaving the disproportioned production.

54. The Orator knoweth full well that sound hath length, breadth, and depth, and is very careful to word his swells with those phrases in which sounds are most beautifully proportioned. He seeth wherein others fail, and learns from their ignorance the beauties of truthful expression to use successfully. He combines great truths with simple, plain expressions, and thus holds his listener with beauties few indeed can understand the simple causes of.

55. The Physician proportions his medicine to suit his comprehension of the disease he desires to remove therewith; and if he cure, the proportion is noted as a successful combination for the removal of that disease.

56. Every branch of Philosophy is dependent upon the proportions shown by figures for its demonstrations.

57. What could the Chemist reveal of his divisions without first dividing, and how can he divide without using proportions or parts to show combinations? His numerous vessels, jars, and retorts would forever stand idle, uncomprehended, if he had not this truthful means of conveying his discoveries unto man.

58. And the Botanist must count his floral collection, arrange them in order by the numbers and sizes of their leaves, and buds, and blossoms.

59. Every portion of his pleasing task becometh easier from this arrangement, and the combinations of his bouquet more pleasing from the regular distribution of different colored gems. Stern lines divide his beauties, and to express their division proportion must be used.

60. The Geologist in his simplest analysis must also borrow of the Mathematician his truthful figures. All his results tend to show combined effects, and the effects of which combination is a result. To perform his simplest experiments, to obtain his simplest truths, and to prove unto others that he hath obtained them, he must use a portion of the earth, and show the proportions thereof.

61. The Astronomer can not take an observation of the Heavens unless his glass be rightly adjusted, and he can not build his glass or regulate its height without being to a certain extent a Mathematician. His distances are unknown if he hath not figures at his command. The shapes of bodies, their sizes and number, are all unto him conveyed through truthful proportions expressed by correct figures.

62. He can not prove the Harmony of the Universe without using the emblems of harmony and truth, the demonstrations of all true science couched in simple, plain Figures.

63. Thus is the Mathematician the keeper of the Keys opening all doors leading unto true science. He is the foundation, as it were, of the edifice. Without his firm Rock, representing Love in its mighty strength, all sciences would fall.

64. The reason is, simply because truth is in every figure ;

65. Thus making Figurative Truth the beginning and ending of all science. It would seem that the long sought Magic Stone, producing all things, refining all things from dross to purity, is found to be composed of Light blended by Love into Truth.

66. These three points blended into one, will give Man all that man can desire. The fountain of knowledge is God's favor.

67. Those favored of Him are favored by All.

68. Oh, Mathematician, what proofs thou canst bring of God's loving nature ! What goodness thou canst prove existing in all things ! Not only in the different branches enumerated, but in their branches, and in every department of man's occupations in life, thou hast employment.

69. Truth is ever simple and lovely, and all mankind must acknowledge its power. They may, through interested motives or downright ignorance, strive to pervert or shun it, but so sure as God endureth, so sure will his attributes endure.

70. Yet the truthful figures have been used in selfish channels, and been made to pull man down instead of elevating him.

71. Why is this ? Ignorance of truth hath done it. Did men know the strength, simplicity, and durability of truth, they would never reject it.

72. Not knowing truth, and being taught error, it hath grown familiar, and being engrafted by habit into man's nature, it hath become a great cancer, as it were, whose veins permeate all flesh.

73. The Mathematician hath gone astray, and with his great powers turned purity into impurity. He hath taken a pure mind, and with an entangling net of lines, angles, and circles bewildered it, until the selfishness caught in its ample folds was added unto the vast disease already in the Human System.

74. He hath made his monument out of Demonstration

instead of the eternal Truths demonstrated. He, too, hath chased after the effects of creation instead of the designs in creating.

75. He hath left God, and at the feet of Idols worshiped !

76. High and holy are the truths within his grasp, yet if he leave the truth, and before his kind only bring his demonstrations thereof as a show, he hinders the cause of truth by his own selfishness.

77. Surely that which is eternal is more worthy of notice and admiration than that which is born of time and soon perishes.

78. Difficult combinations are used to express simple truths. Entangling lines, angles, and figures are used in such complication, that he must be learned indeed who can see the use of the mass before him.

79. This grand Key of the Sciences has been used in such debasing work, that rust hath corroded its surface, and the bolts can scarcely be made to obey its demands.

80. Solids and liquids of earth have been measured, weighed, and used by this perverted rusty key for the most selfish ends.

81. Calculations and plottings against the earthly happiness and eternal welfare of man have been locked beyond the sight of the ignorant mass by this perverted key.

82. Not only in the knowledge termed "scientific," but in that termed "practical," hath this science of proportions and combinations been used as a means of selfish gratification and pride.

83. Oh, Man, how hast thou fallen ! Descended from Truth's upright simplicity to error's dangerous complications ; and thou dost search therein for pleasure ! Surely God is not a God of errors !

84. It would seem that all knowledge hath been used to add unto fleshy cares by illustrating only those things which belong unto time and man's earthly passage.

85. As though knowledge of all kinds was not the demonstrator of eternal Truths ! and as though the baubles

which delight a sensual, earthly appetite could elevate one in the sight of Jehovah!

86. Oh! return to the Fountain, thou worshiper of the shells of science, and therein dip thy Compass and Rule; therein dip thy pen and scribe truthfully the enduring beauties of eternity.

87. Canst thou separate time from Eternity? Do not battle with the ever onward current, but peacefully upon its bosom lay as it hurries on toward the sea wherein is all knowledge.

88. Demonstrate God's love unto man. Thy Figures in their simplest combinations reveal the harmony which is but an evidence of the supreme Love whence all things came and by which are all governed.

89. Outside is continually changing and passing away, then can it be its own creator? Surely that which ever changeth can be but an unsteady foundation upon which to risk a monument.

90. An exalted pride and the highest self-love would dictate unto all mankind that a trusting dependence upon an Eternal God was the only enduring good they could seek.

91. If thou dost love thyself, love God, who alone can exalt thee to the highest point attainable in the Heavens.

92. Is earth and all of its matter worth striving for? Surely, when obtained, if it do not pass away from thee, thou must leave it behind and empty return unto Him who expected more of thee.

93. Truth, sublimely simple and lovely, ever beckons man toward the Source whence he came. Error, or that which was intended to be below man's use, but by his weakness sought, is ever the reverse of simplicity, and its fruits are the reverse of love.

94. Thus behold the difference again between God's perfection and man's perversion. The one showeth his truth in lovely simplicity, the other weaves webs whose mys-

tery alone recommend them to the ignorant admiration of his kind.

95. The Mathematician, seeking God's favor, should leave the demonstration of effects, and reveal the causes thereof. Instead of revealing the comparative weight, size, and distances of objects, let him search after their invisible properties; and if he use the outward, let it be to show the inward beauties thereof.

96. The Figures he uses are but outward signs depending upon his own inner intelligence for demonstration, and upon the intelligence of the observer for comprehension.

97. Thou might forever work and never be comprehended, if none save thee were intelligent.

98. Let thy field be one wherein intelligence alone existeth. Show man, through this unerring means, the highest duties God hath given him to perform. Let not thy treasures be wasted upon those things upon which man is already too prone to dwell, but raise him by thy truthful means to a higher plane, whereon shineth light nearer the Fountain of Purity.

99. Show the great capability of man's mind. Show him the lovely proportions thereof. Teach him the combination of spirit with his earthly life; and, oh! far more important than all, teach him the intimate connection between his spirit and its creating Father.

100. Enter the regions wherein pure knowledge dwelleth, and prove thyself worthy of thy high mission as Love's demonstrator.

101. Why hath thy branch of knowledge laid almost idle for centuries? Why hath the apparent climax been reached?

102. Is it not because man is content to worship at the shrines erected in by-gone ages, offering stale sacrifices on old shrines, instead of offering up daily living tribute unto a living God?

103. How can any science progress which looks only backward.

104. The reason Mathematics does not progress more rapidly in the present, is simply because the old truths are so tenaciously held fast unto.

105. They are worthy of all admiration so far as they are truth, and because they are truth; but they are not all of the truth, and should never be viewed as *all* of this great branch of knowledge.

106. If thou canst see no outlet in outside Philosophy for the outpouring of thy talents, remember that there is a higher philosophy and a higher plane for its exercise than man hath e'er discovered.

107. Solve the mystery of the Circle. As thou art necessary unto all science, show thyself the master of all. But to be master, thou must first be servant.

108. Man hath admitted his limitation in the slow steps thy science hath taken. Then go unto the Unlimited for thy key, and the limited will have their vision expanded by thy faithful portraiture of the truths thou hast learned.

109. When the Germ is quickened, and life takes on its outward form, growing to perfection, so termed, and then gradually returns again toward the invisible Source whence it came, all can see the full-grown fruit, the decay and death, but none save the Creator can see the beginning and the ending.

110. This mystery is beyond all calculations. The minutest fractions of which man's imagination can conceive, can not define the commencement nor fix the ending.

111. There is but One who begins and ends in the same place;

112. This is God. Man, next unto him, commences in the germ, yet groweth unto the comprehension of great wisdom, dies, passes away, yet not to the starting-point.

113. The simple truth that man does progress or retrograde; the truth that nothing stands still in the universe, showeth that the lines in which all principles and essences governing the creation move, must be circling spiral lines.

114. The vine takes its circling course upward, and in

its fruit its seed is glorified. The seed is gone, yet a greater number is come unto the earth to supply greater demands.

115. The Points of the Triangle, whence the center is found, are ever beyond the control of man. He can ascertain no beginning, and can fix no ending.

116. How, without a fixed center, can a circumference be obtained.

117. And how canst thou fix a center in that which is governed by a spiral motion! Perfection is eternally beyond the compass and comprehension of Man.

118. Light emanating from the Supreme Intelligence of Deity is of itself a result of that intelligence, and by its source alone comprehended.

119. It unites with the pure essence Love, and they, combined, constitute the being and laws of being in all things implanted.

120. Their nature, as demonstrated in man, is ever onward and upward. They are living attributes of Deity, and wheresoever they exist, therein is found life, intelligence, and love.

121. Then if Intelligence ever circles upward and onward, and all things are an emanation of Intelligence within the spirit of God, how can man reduce this ever-moving essence to an outside dead production?

122. A limited part can never comprehend an unlimited whole.

123. The lines of intelligence encompassing space, and all therein, are spirally coiled around the focal Point of all Power. All things emanating from God are thus in constant change—eternal motion from the Center produced.

124. Knowledge must ever increase to give happiness unto man.

125. Love ever clingeth around its point of production.

126. In the denser results of these refined attributes of Jehovah, outward changing motion is the proof of the onward power of light and the restraining power of love.

127. Oh, Mathematician, surely the solving of the mysteries of the creation will ever unto thee be impossible, if the Center of all knowledge do not shed upon thee his holy rays.

128. And what glory can there be in seeking after that which man hath sought fruitlessly for centuries? Is there but one mystery to solve?—one great truth to discover? Seek higher.

129. Holy food and pure nourishment await thee. Do not limit thyself to earthly things. Surely there are nobler proportions and purer combinations than man hath ever discovered.

130. From an outside science turn thy mind inward, and elevate the forms thou dost use unto demonstrations of God's love and his intelligence.

131. In every thing God hath created, thou wilt see the proportions of light and darkness, life and death, blending, winding against one another, the one ascending, the other descending, yet all from God produced.

132. In spiral lines Light descends to the uttermost ends of creation; in spiral lines darkness ascends toward the pure fountain, thus, as it were, by contact one with the other, producing life and its enjoyment in animated nature, and attraction in the inanimate particles of matter.

133. All at the Fountain is pure. Intelligence and love blended into Truth called Purity. The outgoing light and incoming darkness at the Fountain are equal, yet ever changing from the motion produced below.

• 134. God upon his child doth shed the highest intelligence that hath left his holy presence. Yet the child is dark, and must by the light be raised to the fountain, and drink thereat to receive happiness.

135. All that God hath done is good.

136. And if His child do not comprehend this good, is it therefore not good?

137. Mathematician, thou too must help thy kind toward the summit of the mountain wherefrom truth is always visible, but error never seen.

138. Thou, too, must do thy share toward his perfecting, thus raising thyself by the use of intelligence and love unto their comprehension.

139. Thou must cement mankind by the truthful means within thy power into an universal band of Brotherhood. All partaking of the same divine rays; all joining in the same happy strain; all united by one Eternal Love.

140. Thy mission is endless as the knowledge thou dost demonstrate.

141. As thou dost progress, new truths and simpler combinations meet thy spiritual vision, which in purity ever increases.

142. Thou dost advance, as thou canst with thy proportional laws demonstrate, faster and still higher, and ever onward, as age advances, counting from thy germ-cause, until eternity's endless circle revealeth the boundary, and God the central cause of all.

143. Thou art the Philosopher's Staff. Upon thee he must lean for support. He hath tried thee well, and thou, too, art pronounced "Good."

144. The great tree of philosophical knowledge was planted, watered, nourished, shone upon, by the Great Creator.

145. Every Root and Branch, every leaf and flower, from Him received strength, symmetry, and beauty.

146. Oh, then, Philosopher, reject not thy Cause, for thus wouldst thou reject all.

147. Remember thy Creator; seek his counsel, and high, holy, and pure happiness is ever thine.

CHAPTER XXI.

1. THE DOVE hath flown Heavenward. Through the celestial regions she taketh her way. She carrieth a message for the Divine One.

2. Myriad Angels greet her return with smiling faces, and singing voices join with the harp's soft notes in a full chorus of Welcome Home.

3. She tarrieth not until upon the hand of Heaven's Highest she resteth. Her mission is told; and around her soft, white neck the Great Creator winds a string of pearly gems, that the heavens may know she hath been faithful.

4. Again she flieth earthward. Again the expecting host watch her airy flight, as far away toward the realms of night she wanders. Again they listen for that sign or tone that shall instruct them the Father's Will.

5. As she passeth onward toward the home of man, from her beak a brilliant flag is unfurled, and before their delighted gaze appears, in letters of living light, "LOVE FOR THE LOWLY."

6. And the Heavens resound with joyous strains unto the Father sung, who alone is all. Angels sing in happier tones than they ever knew before. And the Dove cometh down again with Inspired Love to illuminate the darkened path of man.

7. She is no longer seen in the Studio, or at the Harp, for her pupils are progressing fastly from her previous instructions.

8. She hath left the entangling combinations of the Library, and the mysteries of the Beautiful, and the analyz-

ing retorts ; and even the Starry Heavens she hath ceased to gaze upon as a means of knowledge.

9. She hath settled down into the habitations of God's poor and lowly.

10. Humble helper of the humble in spirit is God's Dove, Inspiration.

11. If, oh, man, thy lot be cast among those termed lowly on the earth, think not therefore that God is farther from thee.

12. He is present ever where his child is found ; and wherever is encouragement for man, therein is His voice vibrating.

13. Thou mayest be debarred from leading thy kind, but all the creation can not remove thee from thy privilege of being by God led in those paths he desireth, if thou be faithful unto him as within thyself revealed.

14. If thou canst not safely tread the slippery and responsible paths of science, if thou canst only safely tread the earth, and on it perform thy mission, remember that the product of thy labors, if faithful, will glorify God.

15. Abundant light bringeth abundant responsibility. If thou art lowly, remember the humblest slave on earth is God's child, and within his spirit is ever welling the Fountain wherein the divine waters of inspiration dwell.

16. Surely none can tell how God vieweth them and their brethren.

17. Remember, child of humility, thou mayest by God be viewed very differently from the view man taketh of thy actions and life.

18. What matter how men respect thee if thou dost not respect thyself ? or what matter how they blame if within thee thou dost feel the sustaining help of a clear and pure spirit's voice ?

19. If within thee thou art conscious of striving to do thy highest duty unto man, though he blame thee, God must ever approve thee who art unto thy light faithful.

20. If thou dost dig the earth, draw water, hew stone, or

do most menial labor at the Temple, so thou dost labor faithfully, thou wilt most surely partake of the feast when thy task is finished.

21. If thou dost crowd a brother from his labor, that thou mayest take his place, think not that therefore thou wilt have his seat; for as thou canst not do his labor, neither will his seat fit thee.

22. It becometh every man to do his highest duty unto God, and consequently unto man, in whatever station he may be placed upon earth.

23. Do not look upon earth as the eternal home of man, for thou must know he passeth therefrom, all save that which is of earth earthy. And if he pass away, what matter how much power, pomp, or pride surrounded him whilst upon it?

24. Did he own the earth, and were all mankind his bondmen, all would be left behind at death of his body.

25. Know, thou Laborer, that the spirit of Man doth not value or receive happiness from the outward. No matter how high thou mayest think the happiness of power and of earthly pride, the spirit of the earthly exalted singeth a mournful song.

26. It is surrounded by bars of steel, is inclosed in a dungeon dark and drear, if upon it falleth not the eternal light of God.

27. Oh, envy not the bound one his chains! Envy not man for his power over men; rather shrink within thyself, and therein learn what exalteth, and feel true exaltation.

28. Unto thy gaze cometh the glowing sunlight, making all thou lookest upon beautiful. Unto thy gaze cometh the pale Moon's beams, and the Star's gentle light, as freshly and as purely as unto the proudest eye on earth.

29. Oh, then, if God hath placed thee on a level with man, and he may think thou art below, he is not thy judge, neither art thou his; God knoweth, seeth, and comprehendeth all.

30. Do not presume because thou thinkest thyself un-

worthy to act as if thou wert so, thus rendering thyself liable to fall from that which may, in God's sight, be a high position.

31. The lowly of earth should turn their gaze toward God, and not toward a brother's position.

32. Why seek those places "above" thee and thy station? Why thinkest thou they *are* above? Thou dost measure with a selfish, contracted vision, else that thou thinkest so high and enviable would dwindle and sink below thee oft-times ere thou hadst ceased to view it.

33. God, thy Father, is highest. He regulates the scale of progression, and justice is meted out unto all. It would seem presuming in any man to say that himself or a brother was in a high position.

34. If thou dost do homage unto man on account of his position, thou art ministering unto his pride, and art degrading thyself thereby.

35. Surely if none would elevate, none would be elevated. And if thou dost sustain and envy a brother in the high earthly position, thou art no better than he. And if he strive to do his duty in his place of action, he must in the striving be exalted; yet if thou dost envy, and still sustain, thou art an hypocrite, and lowly indeed.

36. Position is not elevation or exaltation. Neither can the opinion of men exalt or degrade any man in the sight of God.

37. Thou canst exalt thyself in God's sight simply by fulfilling thy own highest ideas of duty.

38. Fulfilling thy present light giveth thee purer light in thy future. As within thee the taper glows, so must thy actions be guided, and happiness regulated.

39. Would those termed "lowly" cease to degrade themselves by blindly idolizing their prouder brethren, their own positions would instantly assume a higher plane.

40. Surely if they make idols of men, the idols will demand worshipful obedience from the makers. If they feed pride, it will most assuredly grow, and at their expense.

41. All positions on earth are comparative. As some raise man above the common level, others reduce him below. It is often seen that one "high position," so termed, is sustained by the labors of many men, thus reducing many as much as one be elevated.

42. This comparativeness of positions in the outward mass results from the same scale within each individual one of the mass.

43. If a man's spiritual powers develop, they do so in opposition to and by taxation upon the resisting animal powers. And if the animal powers grow and strengthen, the spiritual must suffer.

44. If thou dost help, elate, and stimulate the pride of an earthly brother, thou art ministering unto his animal nature, and thus art helping to develop passions which must retard the progress of man in the mass.

45. Let thy standard of judgment in man be *goodness*.

46. There is no true greatness separate from goodness.

47. In actual goodness each man can elevate himself.

48. Position is all outward; goodness is all inward. In position all differ; in goodness all can excel. He who surpasses his own animal nature, excels.

49. If thou art lowly in position, be highly in goodness.

50. Giving is goodness only in proportion unto receiving. True and eternal goodness ariseth from CHARITY.

51. He who giveth alms is not therefore charitable. God giveth all, and man receiveth all; yet God giveth within his child the goodness which produceth happiness. He hath placed but little value in the outward, for the man who holds the most on earth is oftentimes most unhappy.

52. Whereas he who holdeth the value within his own spirit is rich, though he hath naught outward save his own body.

53. Therefore Charity is not an outward gift, but an inward blessing.

54. Therefore the poorest of earth can be richest, and the so-called rich most needy.

55. Surely as God giveth, so should his child. Give not dust unto an hungering brother, for he can receive that of the earth. If thou givest alms, let them be love.

56. Give no man that which can do no good. If a brother ask, give as thou hast. If he be hungry, feed him—if naked, clothe him.

57. Yet if thou hast neither food nor raiment, give him of thy treasure within, one grain's weight of which lasteth forever.

58. If thou hast no treasure within, thou art poorest of the poor, and would do well to ask for thyself of thy Father in Heaven.

59. Charity giveth her best gifts most freely.

60. With charity all are rich, without it all are poor.

61. Poverty in the outward removeth numberless cares from thy path, and helpeth thus to strengthen thy inward spirit.

62. Surely it is more blessed to give spiritual gifts, which last forever, than to give that which ever changeth.

63. And if thou hast not outward goods, be not therefore selfish with thy spiritual goods, which alone are of lasting value.

64. If man be selfish, and thou dost imitate him, what credit is due thee? Thou mayest be poor, but poverty is no excuse, for all are poor without God's favor. And how canst thou be favored, unless worthy?

65. And how canst thou be worthy without being just?

66. Giving in spirit and in truthful love doth not impoverish man.

67. God giveth all. Surely he is rich beyond naming in all things, and if richness giveth, he that giveth as God is most rich.

68. Then get not behind thy outward poverty or lowliness, and think to hide thee thus from God's view and from thy responsibility.

69. Man may think thee poor, whilst in God's sight thou art far richer than the one judging thee.

70. Thy outward poverty may be thy greatest blessing. Thou must know thou art a poor judge of thyself, and should be careful how thou dost decide.

71. Surely all men have access unto God, and thus are all in this respect equal.

72. If men crowd thee down or away from positions of outward responsibility, it would be well to thank them.

73. They may injure thy outward hopes, but thy inward welfare can only be injured by and with thy own consent.

74. He who leaveth the inward, and hopeth only for the things which his body can use, hath no exalted aspirations. His hoping is lifeless as dust, and his desires most earthly.

75. They who have within them an exalted HOPE, are blessed.

76. The fruits of the highest ever grow, nourished by the pure essences that surround Jehovah.

77. The truly high are they that strive, unmindful of self, to do the highest requirements of their Father, as within their own spirit revealed.

78. Hope ever accompanies the trusting spirit—ever carrieth before it the pure taper, whence cometh the ever-living light.

79. The poor man's Friend—the stay of the lowly—the bright taper ever shines, reflecting around the humble homes a sweet foretaste of Heaven's joy.

80. Oh, man, if thou art ever so poor that from hour to hour thou knowest not whence food will come to sustain thy animal life, reject not the sweet food which an exalted hope giveth unto the sustaining spirit within.

81. Remember that thou art near and dear unto an all-wise and all-powerful Father; and if thy body suffer, it is far better thus than for thy spirit to go hungering for his sympathizing Love.

82. He hath given all in Hope that can aid thee when all else seems turned against thee.

83. What can riches benefit a hopeless spirit? The

greatest outward wealth can never bribe Hope to enter the spirit of man.

84. Thou canst only gain her sweet presence from a trusting reliance upon God, whose messenger she is unto his child.

85. Neither will FAITH enter and dwell within thee if thou dost look to the outward baubles of time for pleasure and enjoyment.

86. She sustaineth the lowly far more often than those termed "great" and "high."

87. She hath no affinity for deceit and cunning shrewdness. Her path is straight and plain. No man can mistake her requirements. She asketh simply that each be true unto himself, and his own dictations within.

88. Her engagements are kept. She never deceives the trusting.

89. She never paints for show, but in simplicity revealeth truth unto all.

90. She asketh obedience of all. No one is exempt from her call. She requireth in the outward uprightness, in the inward holiness.

91. The foundation upon which Hope resteth and Charity giveth, is Faith.

92. Twin sisters are they, daughters of God, Ministers unto man.

93. And surely the lowly are God's children; unto them most dear, because most needy. Yet they favor none above the demands of worthiness. They know no outward desires, but seek to gratify every inward want.

94. They ever sympathize with the oppressed. With the poor, unrequited slave, they weep and mourn over man's bitterness, and his tears while away with perfect sympathy.

95. They raise within him distant lands and lovelier skies, upon which his delighted gaze loveth to linger. Thus they soothe his fretting mind, and upon his spirit pour out their love, raising him toward Heaven, despite of all surrounding circumstances.

96. God is good. All know this who unto him are responsible.

97. He blesseth the poor and lowly. And though they may know it not, their greatest blessing is clothed in poverty.

98. Dust can not enter Heaven, because it hath no comprehension of that which reigneth therein.

99. The laborer who frets his spirit by worrying after the earth he digs, is most ignorant of God's pure blessings.

100. All lowliness is voluntary. God loveth all, and hence upon this broad basis all are equal. If any descend below their high privileges, surely they are alone responsible for the descent.

101. And how much easier to descend, when surrounded by the pompous and proud tempters, than when upon an humble footing, surrounded by humble brethren!

102. It becometh the lowly to be ever on their guard, lest they become flatterers of pride and hypocrisy in man, instead of sincere worshipers of God.

103. They who minister unto thy outer wants are always below Him who supplieth the everlasting blessings within thy eternal spirit.

104. Whatever thy occupation, worship God in spirit and in truth, for this is ever required of Man.

105. All who receive existence should pay for it by sincere and active gratitude.

106. Art thou too poor to be grateful? Too lowly to be thankful for thy existence?

107. Is thy existence burdensome? Then bear the burden manfully, and, depend upon it, thy reward will be greater than if thou didst cast off the load.

108. Thou canst not cast thy spirit away, but thy body is within thy control. If outer existence cramp and hurt thee in all directions outward, remember that all have burdens, and they are all rewarded as they carry them faithfully.

109. Thou didst not load thyself; and if thou carriest

for the glory of a good Father, surely justice will amply repay thee in the glory earned.

110. All loads fit best the backs carrying them, and thine fits thee better than thou couldst fit thyself.

111. Thy constant desire for change, and the constant unstableness of human satisfaction, should encourage thee to look higher and farther, above and beyond that which changeth so quickly.

112. If the sought changeth and the desire changeth, how can finding changeful things gratify?

113. Seek ever the unchangeable and eternal Father; and though thou wilt ever change toward higher stages of purity, each succeeding step will elevate thee to higher enjoyments and purer happiness.

114. God is perfection. Then why envy man his imperfection? Strive after an exalted independence of man and dependence upon God. Love thy kind, but worship nor envy no man.

115. Do thy duty cheerfully. Be not cast down by dusty weights, by earthly cares; but let forth thy spirit on its heavenward flight, and thy Father will meet thy returning steps, and around thee shed eternal glory.

116. Think not that because thou art poor, lowly, and humbly born, that it is more difficult for thee to approach God, or for his voice to cheer thee on thy way homeward.

117. To labor in God's vineyard on earth is a blessed mission.

118. If the soil be not turned, and fed, and cleaned, how will the fruits grow? Weeds, briars, thistles, and all manner of fruitless things, will take the place wherein should grow good yielding plants.

119. Man hath wandered, and in his wanderings hath perverted the sweets of labor into drudgery. Man was never intended to labor with his hands, save as a means of pleasant gratification.

120. Yet leaving his Father's wisdom, and striving to institute his own selfish gratification in its place, he hath

brought upon himself the necessity of laboring. And in the necessity is the restraint which maketh labor to be disagreeable.

121. If man err, God forgiveth. If he depart, God seeketh to induce his return. If he be willful, God is merciful.

122. If he be good, God rewardeth him. If he be not good, his reward is in proportion to his deserts. Whatsoever he does, God remains the same.

123. Then if he hath departed and brought upon himself the necessity of laboring, let him so labor as to insure his speedy return.

124. And if thou dost seem to labor on earth without reward, be not hasty in thy judgment. God is beside thee, and knoweth all.

125. If man do seem unjust and most selfish, think not that God is thus changed toward thee.

126. Be true unto God, and he will be just unto thee.

127. If thy mission be to labor in the outward, and thou art faithful in thy calling, thy exaltation will equal any equally faithful in any mission.

128. If thou dost use the Pick, the Hammer, or Plow on earth, think not that they will keep thee from the Throne of God.

129. Faithfulness is alone worthy of reward, which reward is in the faithfulness.

130. If thou dost forget God and worship thy trade, calling, or implements used therein, do not expect to be exalted in the Heavens.

131. All employments which are used to glorify God are good.

132. All goodness is honorable, because God dispenseth goodness unto all of his creation.

133. Then think not that if thy daily toil covers thee with dust outwardly, that thou art therefore condemned inwardly.

134. There is no condemnation which man does not feel.

If he know not duty, he knoweth not the condemnation, if the duty be not performed.

135. Oh, man, howsoever lowly thou art, still thou art a child of God, and by him loved! Around thee he sheds his own radiant Light, that thou mayest fulfill thy task faithfully on earth. Within thee is heard his own voice, calling unto thee, "Return, child of my love, return."

136. The Good One is not a hard Master. He is a kind Father. He is Wisdom's Creator; and if thou seemest unto thyself most foolish, this feeling is truer wisdom than if thou didst think thyself better.

137. The proud and selfish may teach their selfish doctrines unto thee, but theirs is the fault if thou be truly ignorant.

138. If thou dost aspire after true godliness, all their striving to teach will not depress thy knowledge of God.

139. Be ever on thy guard. The man who raises his own fleshy monument highest, does so at the expense of most flesh.

140. He who grasps most tightly outward wealth is merely holding himself firmest on to earth, which earth can be of no value unto his spirit after the body decays.

141. The poor and ignorant are deluded by the teachings of the few, who hold fast the wealth and positions or stations on the earth.

142. Art thou so ignorant as to not see, that if thou dost not minister unto his wants he must labor as thou?

143. He is bound by necessity as thou art. He liveth on the same earth, among the same laws, and is at last accountable unto the same God and Father.

144. If thou didst not value his outward possessions they would be valueless unto him. The earth supplieth you both with food, and raiment for the body, and God feedeth your spirits equally as you can comprehend his wisdom.

145. If in God's Love ye both enjoy the same privileges,

and in his eternity outside be valueless. then why consider thy brother above thee?

146. If he be a better man than thou art, surely he is above thee ; if not, he can not be.

147. Always feel within thyself that thou art right, and thou canst never err.

148. Whatsoever thou dost feel to be thy duty, do, and leave the rest with God.

149. Love to wait upon thy Father in Heaven.

CHAPTER XXII.

1. THE TILLER OF THE SOIL can as well wait upon God as the one who in pure strains of harmonious words or tones hath had his birthright given.

2. As his Plow turneth the soil, and the seed is sown, and the harvest reaped, his voice, his mind, his spirit, all can glorify God his Creator. .

3. Elevation, true exaltation, is an inward task.

4. If of the earth's ample yield thou canst offer sacrifice unto its Creator, thou art blessed. He looketh not upon the offering, but upon the spirit in which the sacrifice is made.

5. Offer up the fruits of thine harvest, the first and best unto God, for he is indeed first and best of all.

6. Let thy shrine be man. Bring forth thy fruits to satisfy his wants, act in pure charity, and thy offering is acceptable unto God.

7. The earth is rich in plenty. The Storehouse of Nature is filled with the productions of her ample fields.

8. All things below man receive nourishment to sufficiency from this great garner. He, in common with all of earth, satisfieth his earthly cravings ; yet there is a higher and holier food from Nature's God derived, than all the earth's richness combined.

9. If thou dost assist nature to supply thy wants, and the wants of thy fellow-man, surely God will assist thee in all thy eternal wants.

10. If from a barren soil thy wise applications can bring more abundant fruit, surely this is good.

11. And if thou canst aid the tree in its yield, and thus

in reality supply more wants than the tree without thy wisdom, the superabundance giveth thee credit.

12. If by use of stimulants, by bringing different earths and soils together, thou canst increase the yield of that already fertile, this must bring results honorable unto thee.

13. No thing of earth composed can leave it. The Forests on the mountain top sink their roots among the rocks, and upward rear their straight, strong shafts. Their branches draw up from the earth nourishment, which, combined with the light and air, bring forth the deep, thick foliage.

14. The winter cometh, and with nipping cold severs the clothing, and it returneth to the earth. The winds carry the remnants of faded beauty down the mountain's side into the valley below. The rains fall upon them, imbedding them in the soil whence cometh the strong grass and nourishing plants.

15. Time hews down the forest Sires to replace by decomposition that which was taken to compose the roots, shafts, and branches. These sustain their growing children by imbedding their dissolving trunks among the rocks in which the hungry roots are seeking, thus ending their individual outward mission.

16. Thou canst not add unto the earth or its powers. Thou canst by skillful combinations increase the yield of a given portion of it, but the things combined are earthy.

17. The Rains fall upon the mountain, and carry down in torrents the atoms of soil therefrom. The valley is filled with decaying substances, the Light shineth upon it, and life cometh forth from the dead and dying.

18. The Sands of the Desert combined with the valley's rich soils yield from the sown grain abundant fold.

19. The Sand's barrenness stimulates in return the sweetness of the rank, rich soil, and it produceth more abundantly than alone.

20. If thou dost till the soil, strive to understand that among which thou dost labor. Strive to increase thy prac-

tical knowledge, that thus thou canst give thy body ease, and render thy spirit service in its striving to ascend.

21. Thy Plow may harden thy hands, but it should soften thy heart by bringing thee in contact with the soft sunlight and pure air. And as thou dost guide it through the dewy grass, turning numberless blades and spears of green beauty into an untimely grave, thou hast ample time for reflections above the earth thou art turning.

22. As thou dost walk over the fields in which the grain is growing strongly, and as the warbling birds greet thee everywhere, thou art surrounded by thoughts whose simple beauty, if simply written out, would immortalize thee.

23. The Harvest fills thee with joy. The Corn is bright and yellow, inviting thee to enter in and reap thy reward.

24. How beautiful the waving grain as upon it glances the brilliant rays of the summer sun! The Old enlivened by the sweet smiles of the Young! Life's sunset should ever be bright and lovely as the termination of the Harvest.

25. And when the harvest is gathered home, then is the well-earned feast partaken of. Such the termination of a well-spent life.

26. He who plants and reaps for the glory of God is himself reaped by the Sickle of Death, to feast through eternity on the golden grain safely laid up in the Father's Garner.

27. Remember the King of the Harvest. Even as thou dost enjoy thy harvesting of the good rich grain, so doth the king enjoy the calling home of the good and faithful harvesters.

28. As the harvest doth reward thy outward faithfulness, so will thy Father reward thy inward holiness.

29. Grasp thy plow with thy hands, but with thy mind and spirit grasp the eternal truths of God. Let not thy plow bury beneath its every furrow some bright hope of a glorious future. Such seed would bring thee fruits of bitterness and discontent.

30. As thou dost sow earthly seed, thou dost reap an earthly harvest. Sow spiritual seed all thy life, and long ere its earthly termination will its path be beautified by the fruits thereof.

31. And after thou art called hence, thou wilt see the fields laid out, furrowed and planted by thee, ripe and waiting for thee to enter in and enjoy unto all eternity.

32. Spiritual harvests are the product of eternal attributes of God. As thou art rewarded on earth for thy labor thereon, so wilt thou be rewarded in Heaven for thy goodness thereon.

33. Goodness is the spiritual field of labor.

34. As thou art careful to have thy grain clean and good with which to sow the earth, so be thou careful to have thy eternal fields sown with that which can never die.

35. He who wasteth time by seeking naught but earthly fruits, will, at death of his body, be hungry for the fruits of Heaven.

36. If thou dost not sow, thou wilt not reap.

37. If thou dost sow, yet do not cultivate the seed, the surrounding briars will choke and stint its growth.

38. If thou dost sow thistles, thou wilt be pricked by their sharp points.

39. If thou hast ignorantly sown poor seed, strive to increase its fold by proper cultivation.

40. Obtain seed that suits thy soil. All seed will not grow equally well on any given soil. Study the capability of thy soils. Do not adhere too strictly to any given seed unless thou hast faithfully tried it and been well rewarded in the harvest's yield.

41. Study the requirements of thy seed and the capability of the soil in which thou must plant.

42. Thy neighbor's seed will not fit thy soil; perhaps his seed yields better than thine; then alter thy soil to suit thy seed so well as his suits his seed, and thy yield will equal his.

43. The outward cultivation of soils, and planting and

reaping of grain, is like unto the cultivation of the mind and its consequent harvests.

44. All outward is but an illustration of all inward.

45. As the inward hath been cultivated so ignorantly as to bring forth unsound fruits, so the outward cultivation hath brought forth fruits after the inner ignorance.

46. Thou shouldst never forget that all is God's. All came from him. All was by him given.

47. If thou art His steward, be just as He is just. Let thy strife be to exalt thyself and thy kind by all means within thy power.

48. He giveth unto thee; give thou unto thy kind. Thou art His distributor. All must from the soil receive food and raiment; yet the food and raiment of Time are but a small portion of man's blessings.

49. Man is progressive. He must change. Then in thy portion of His great name and being strive to change him evermore toward good.

50. Are thy means limited, *very* limited? Remember there is but One unlimited, and His charity is perfect.

51. If thou hast ever the will and willingness to benefit thy kind, and should ever be hindered, as thou mayest think, thy willing spirit hath spoken a good word which hath not escaped the ear of the great and good Father.

52. If all do their duty, there is no duty not performed.

53. If no one do his duty, there is no duty performed.

54. If part be faithful, the part is not condemned because other parts be unfaithful.

55. Think not that only the greatly responsible can be worthy of great reward. As hath been said, a small measure can be as full as the largest.

56. Thou art not responsible for the soils of thy fields, but for the products thereof.

57. If thou dost plant merely to reap, and reap merely to add unto thy outward wealth, thou art growing poorer every successive harvest.

58. Oh, do not degrade thy noble calling into a drudgery

disagreeable unto all who labor in it! The highest seats in Heaven are as free unto thee as any of God's children. Therein the most faithful are the most favored, because he who is most faithful unto his calling develops his spiritual perceptions most.

59. Thy calling was the first Man labored in, and in outward usefulness is still first of all employments.

60. It driveth want away from the animal man, as knowledge of God's love and truth doth remove want from the inner and ever-living spiritual man.

61. Thy labor imitateth the labor of God. Thy outward employments feed the outward. And to further imitate him, thy inward should feed thy brother's spirit with loving sympathy.

62. Thou dost move among men who live forever; and canst thou not speak a word to each one, which will be as a seed dropped in the fertile soil, grow, strengthen, and bring forth abundantly?

63. In thy daily conversation give plain, simple instructions unto thy lowly companions. They listen better unto thy spiritual teachings than unto any other, for thou art in affinity with them, and they know thou art honest and sincere.

64. Teach them that the seed must have a cause, and prove the goodness of the cause by the fruits thereof.

65. Show them that the light of the day and the darkness of the night blend in all things, producing light of life and darkness of death.

66. The Seasons, as they help them till, sow, cultivate, and finally reap the golden grain; thou canst bring as great proof of their Father's never-ending Love.

67. If thy kind be lowly thy field is larger, and only requireth of thee higher and holier labor.

68. If they were not ignorant, they could not be taught; being ignorant, to teach them is thy duty, if thou knowest more of truth than they.

69. The more thy land requires cleaning, the more most

thou labor to clean it. The less it produceth, the more must thou labor to make it produce abundantly.

70. And among thy lowly kind the same is equally truth.

71. The less they know, the more is knowledge required, and the more labor is necessary to impart it unto them.

72. And if thou canst not increase their knowledge a hundred fold, the striving to increase it all thou canst, hath rendered thee a faithful servant of thy Father.

73. All knowledge is God's, and if thou canst teach some of it unto thy lowly kind, thou art blessed.

74. Love seeketh its gratification in action. Love is never idle.

75. If thou dost love thy kind, do them active service, and be thankful thy field is so large.

76. Surely to clean and plant a large field if thou hast power, is worthy a larger amount of labor, and more care in the labor.

76. Whereas if thou dost expend great labor on the small field, though it produce well, still the yield can never equal that of the large field equally tilled and planted.

77. Thus thou canst see that if thou art faithful in thy humble sphere, thy faithfulness exalts thee, whereas if unfaithful, thou dost reap the tares and thorns of negligence.

78. Humility hath a wide field for labor. It exalteth every man. The highest are low compared with God. Oh, then, view thyself as one of his children, and for all things learn to praise him.

79. His knowledge doth not cease when human channels are full, but ever floweth outward, that the thirsty may drink, and the full rejoice in its pure strength.

80. Then imitate Him; let thy knowledge flow, as the pure waters through the meadowy fields, giving strength and freshness unto all around and near thee.

81. Thy eyes may never view distant lands, they may never even scan the page of knowledge as by a brother penned, yet around thy humble cottage door are beauties

which pen can never express, nor distance render more lovely.

82. Thy humble home hath beauties in it which crowned heads may well envy thee. Thou dost recline upon no downy couch, art wrapped in no costly garments or robes, yet upon thy spirit falls the pure slumber thy labor hath earned.

83. Thy body resteth, and thou dost come forth to meet the morning sun with a smile full of peaceful contentment.

84. Thy true and tried Partner, whom thou thinkest little lower than the angels, is thy Ideal all. The Health that paints thy children's cheeks, thy own strong manhood, are these naught to be proud of? Ay, honest man, thou mayest be blackened and burned by the summer sun, but we tell thee thou hast around thee guards stronger than the highest, with all their pomp and pride!

85. Bare thy brow to the breeze and thy arm to the sun's bright rays, and drink daily health as thy reward.

86. The mighty of earth forsake their wealth, and after thy earned health and strength seek in vain. They envy thee thy enjoyment as much as thou dost them their luxurious ease.

87. They seek in vain for that which cometh to thee smiling in every flower, and balmy in every breeze. They have unstrung their being by inactivity of mind and body, and the winds blow across the strings producing a sickly, jarring strain.

88. Thou dost follow thy team in happiness. Thou dost patiently earn thy food, and thankfully partake of it.

89. He that would strive to live an inactive life is striving just so much against his own happiness.

90. Activity is neither confined to spirit, to mind, nor to body.

91. The abuse of activity is its own confinement in any particular sphere of action, at the expense of other spheres of action.

92. If man exercise only his spiritual powers on earth,

and confine their activity alone to the spiritual portion of the brain, disease will follow, and there is danger of a dethronement of reason. A healthful activity is the regulator of the whole man.

93. The danger with thy calling is, that thou wilt cease to cultivate the powers of thy spirit and mind, and thus run into the opposite extreme, which will let them rust, as it were, for want of use.

94. Thou dost become as the seasons, fixed in thy yearly and daily rounds, and if thou art content to do thy duty, in whatever season thou leavest the earth, the very fields will bless thy entrance into a happy eternity.

95. And the bright fields of Heaven, wherein thou hast planted high aspirations, pure thoughts, kind words, and loving smiles, will welcome thee as their own favorite master.

96. And around thy new cottage door will heavenly vines cluster, and sweeter flowers will bring holier fruit unto thy enraptured senses.

97. Thou wilt have new neighbors with joyous faces, across which the frown never passeth, nor falls the bitter tear. Angels will sing to thee of still holier joys, and troops of little children visit thy garden-plot to cull the never-dying flowers.

98. Around about thee will fall the Light of purest essence, and thou wilt hear His Holy voice who did call and doth now reward thee.

99. Heavenly happiness and purity are worth striving for. Thy earthly yield may fail from causes beyond thy control, but thy Heavenly treasures must ever increase as thou dost become more and still more pure.

100. Oh, gird thy strength about thee, Husbandman, and with the plowshare uproot all the roots of bitter passions and deadly hatred!

101. Let thy actions prove thou art a Man in the highest and holiest sense of the exalted name.

102. The weapons used by the earthly "great" will yet

be buried beneath thy fields, and used to turn the soil from barrenness to fertility beneath thy guiding hand.

103. The deadly weapons of hatred must be blunted and entirely changed by the mild, strong hand of love.

104. And as thy occupation was first on earth, so shall it be last, and thou wilt take the seat of true greatness never to be dethroned, for around thee will securely sit the guards of the true greatness, thy own humble kind.

105. A sturdy, manly group are they to look upon. Broad brows, strong frames, and muscles like unto the strength of tools they wield.

106. They blend their labor with thine, and as thou dost labor to feed them, they labor to clothe thee, and to surround thee with comforts thou hast not learned to produce.

107. They all unite with thee in the building of the mighty Temple of outside comfort, and with thee they mingle their inward peace and plenty.

108. As God did blend you all in affinity, and as he did by his love implanted within your every spirit confer upon you high and pure enjoyment, so should ye imblend and unite your outward occupations and your inward enjoyments.

109. You should stand side by side upon the great supporter of your outward wants and supplier of your outward joys, and with faithful obedience unto God journey on toward the lovely home he hath prepared for you.

110. Worship only God. Your brother man is only his child, and in his image created, always worthy of love, but never of adoration.

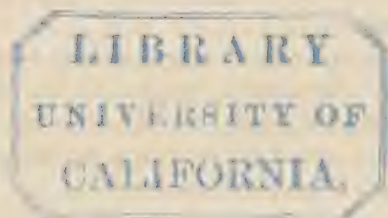
111. Within your broad chests as manly spirits dwell, and within your brows center thought's rays as purely as within the breast and brow decked with a golden crown or wrapped in softest mantle.

112. Then why, oh, ye emblems of manly strength, why envy a brother his weakness? Why do ye forget your true nobility and its source to serve an earthly worm?

113. To serve man's spirit with truths congenial is most

noble, but to minister unto his depraved passions is unworthy an honest child of God.

114. If thou dost from the earth rear up the homes for thy kind, and canst fill them with lasting comforts, surely this would be good and worthy.



CHAPTER XXIII.

1. He who wields THE BUILDER'S Tools, in their varied usefulness, must at every stroke impart some new good unto his kind.

2. THE ARCHITECT is as a tree, and as a tree is builded.

3. Around his earthly foundation the lower-developed organizations can labor, the shaft is thereon stood, the branches grow, put forth in leaf, completing all the man in the symmetrical proportions.

4. Order, regularity, and strength combine in beauty.

5. The Stone-cutter must have his Chisel and his Hammer tempered well, ere he commence his work, else, perchance, he lose time when time is most needed in the building.

6. He must select his stone with great care. If he be wise, the foundation upon which he designs to build will be either the substantial earth, compressed by ages, and never found miry, or else will be the solid rock, uniting the surface of the earth in solid strength.

7. In the base he must have the heaviest, broadest, and most perfect stones, for herein and hereon will come the trying pressure.

8. If the superstructure fall beneath the raging tempests of time, the rubbish can be cleared away, and upon the firm foundation be reared a new and beautiful structure.

9. If the foundation be faulty, and crumble away, the higher portions of the temple, having nothing solid to rest upon, will be in constant danger of falling.

10. And herein view the wise regulations of thy Heavenly Father. He hath thus imbedded great and mighty

truths in the inanimate stones thou dost use in thy daily labor.

11. If within thy spirit thou hast not made the good foundation to be a resting upon God's wisdom, but hast carelessly builded upon error's quicksands, thy house will fall.

12. And if thou hast been careless about the wants of thy spiritual nature, and upon thy passions hast poured out thy strength, thy temple is not of truth, and can not stand.

13. Have thy base upon the rock of God's Truth, and in thy foundation stones of the same strong and solid nature, and in vain will the elements beat upon thee.

14. If in thy after life thou shouldst stumble from negligence, remember, the rubbish can be cleared away from thy good base, and have added unto it new and truthful beauties.

15. Whereas, as thou hast seen, if thy spirit set to work wrongly, that is, if it seek of changing earthly things to build its Heavenly Temple, there being no affinity between spirit and matter, the building will not endure.

16. Thou wouldst never put rolling stones in the base of thy outward house, but would have them well shaped, square, broad, and large. Then if so careful of thy outward house, why so careless of thy inward inhabitant?

17. Thou dost labor most carefully for the outward comfort of thyself and thy kind, and dost seem to forget that there is a labor within thee which is far more necessary unto thyself and those around thee.

18. Dost thou not see the fleshy habitations passing daily unto earth, whence they came? Art thou so blind as to not see that earth returneth unto earth?

19. Thy outward employments merely strengthen and sustain thy outward body; whilst within thee there is eternal employment, which will give eternal enjoyment, if thou art true unto thy highest aspirations.

20. Thou dost dress thy stones, and art most careful to

have them true, in order to please thy brother's taste in such matters; and yet within thy interior dwelling will be found the fruits of inward carelessness.

21. Thus canst thou become an outward builder, but never an inward enjoyer. Thus thou dost become as mechanical as the tools thou art using in thy occupation.

22. Thou dost thus descend the scale of Intelligence, and in so doing dost reap a lowly reward.

23. Surely it were better to *think*, and enjoy thus man's highest gift, the understanding of his own existence, than to labor only with thy hands for only thy animal support.

24. If thou art ignorant, thou hast no affinity for the wise; and he is most ignorant who thinketh least. Thou art a man, and as such, thy very pride should raise thee and thy lowly kind higher in the scale of progression, by stimulating that feeling within which ever raiseth man toward his God.

25. And if in thy outward thou wouldst excel, thy inward must lead the way.

26. Thou canst not build true buildings without having their true outlines represented within thee.

27. A sincere desire to benefit thy kind is always a firm staff to lean upon, and one which will not only support thee on earth, but in the Heavens stay thee.

28. With what pride thou dost view the production of thy hand, as the home of earthly man, in obedience to thy skill, is raised! Thou canst make the very stones proclaim strength without and comfort within.

29. And shouldst thou, oh, Architect, by whatever name called, cease thy labor with the stone and wood thou dost use?

30. As thou dost produce outside strength, so does the act of producing give thee outward powers of endurance. And as thou dost make the inside of thy dwelling comfortable unto thy outward, should not thy inward enjoy of that serene pleasure which never cometh outwardly?

31. Beware that in building thou dost not cease to be

builded. Do not pile stone upon stone without ever thinking that thou art not a stone.

32. Do not make smooth thy wood, and carve it into numberless devices, without thinking that there is a higher plane of thought than that required for outward employments.

33. Thy employment is most honorable and useful, yet is it of earth and most earthy, if thou dost divest it of its inner cause.

34. Machines can be constructed by the combination of causing forces, of thought, and of outward material, to almost build that which thy hand doth do. And as thou dost reduce thyself by unthinking action, so in the same proportion art thou descending the scale of real usefulness.

35. To excel in the outward, thou must first excel in thy inward, for outward is but a result thereof.

36. Thy building will not stand without thou dost cement it firmly, piece by piece, into an individual whole. If thy cement be not good, then must each part be separate and distinct from all other parts, and the building will always be unfitted for habitation.

37. Thou art most careful to use good cement in thy outward labor, yet in the very labor thy inward cement will be weakened if thou dost not be most careful.

38. What use could thy powers be applied unto if the spirit-cement be removed, or what could the spirit itself accomplish without being cemented unto God by his own holy Love?

39. Oh, laborer, whilst binding thy outward beams, and uniting thy outward materials of all kinds into one harmonious structure, forget not that thou art the most noble of all structures, and should be most harmonious.

40. Thou wert builded by an eternal God, and must unto eternity endure a monument unto the Builder's fame, or by selfishness confine thyself to earthly name and earthly glory.

41. Thy actions in life should have Love in their nature,

and thus would they become the temple of Truth, as enduring as that of which they were constructed.

42. If thou dost act without love, though thou mayest perform outward duties, the stones will be, as it were, separated, and the building will be most weak.

43. Whereas, if love doth dwell within thee, thy every act is added unto thy eternal Temple, and firmly cemented.

44. Let thy outward labor be but as a result of thy inward spiritual labor. Thy desires regulate thy being and its enjoyments. If thou dost desire to do thy kind good, the essence of the desire is of God, and hath already within thyself produced its fruit.

45. And when this desire becometh shaped in outward habitations which shield the outward forms of thy kind from suffering, the outward fruit—a result grown from the inner spirit-seed—shall exalt thee.

46. If thou dost perform thy outward labor for outward glory, inward condemnation must follow.

47. Thou art worthy of thy hire, but the hire is never worthy of worship.

48. If thou dost only strive to excel, that thou mayest reap an earthly reward, be it larger or smaller, it can not exalt thee in the Heavens.

49. Thou dost erect Idols and worship them if thy spirit be unheeded in its directions unto thee in thy daily employments. If thou dost build a beautiful temple, and it does not represent thy spiritual being in condensation, the spirit is not thereby glorified.

50. Thy labor should be thy daily worship of God. Thy every thought should glorify him, and thy every resultant word and action would carry the impress of thy high desire unto thy lowly kind.

51. Thou art a temple in which God should by thee be worshiped, and from whom should come through thy windows and door the Light of his own holy countenance.

52. The outward column must be truly dressed, and must be erected upon a firm foundation. Piece by piece must

be cemented firmly unto one another. The beautiful cap that renders the whole most beautiful, and completes the majestic proportions, is firmly cemented in its place, and thou dost stand and view the work most admiringly.

53. It is thy labor, and if thou art not careful, it becomes thy Idol also.

54. There is an inward glory which all thou doest should enhance. Thy column should be but as a dead shaft around which thy spirit circles, as the Ivy, upward and onward toward God.

55. What credit is the outward Earth unto thy inward spirit? As, such purely, it is no credit at all; yet if the desires of the Architect circle round it, then the winding vine ascends toward the God whose fruit they are, and unto whom they should give pleasure.

56. He who desireth to do God's will, must do it in the very desiring; and canst thou not desire? Oh, lowly one, thy humility alone can exalt thee!

57. Do not think that lowly outside circumstances are a great favor in God's sight, for it is inward humility which alone commenceth exaltation.

58. Thou mayest be poor in the outward, and still most poor in thy spiritual being also, for God doth not judge thee by that which is beyond thy control.

59. Humility before God is not regulated by outside cares, but by inward trustful aspirations.

60. Aspire after humility, and thou wilt be exalted.

61. A lowly station in outward circumstances is not a humble one before God.

62. He who presumes upon his lowly outward, to be careless of his inward, spirit, commits as great an error as though he were the ruler of all the earth.

63. His cares are no worse nor harder to bear than the temptations that ever surround the Ruler. And hence, did he receive favor above his deserts, the other would have cause of complaint.

64. Teach thy kind to not war with outside cares, but

with inside temptations, that in overcoming they may be worthy of taking a higher plane in the endless scale of progression.

65. Show them that they should build within themselves the eternal temple, whilst engaged in outwardly building habitations for time.

66. They should view man but as a product outwardly of similar substances unto those they use in building. And as they know that a tenantless house is cold and dreary, teach them that the body is their house which will be tenantless when the lease on earth expires.

67. Learn them to value the tenant more than the tenement. Show them that while they build for man, God will build for them if they desire his holy aid.

68. As they are unselfish in their outward lives, so do they attract their Father's Love to come and dwell within them.

69. As they do strive to know the truth, it will come to them, and their love one for another shall cement them together as a band of affinity eternal.

70. Let them unite their strong bodies in most honorable labor, and their spirits in most high and holy enjoyments.

71. Become a temple outside, and a band of spirits inside shall feast of love. Around the top shall circle the pure light of God's Intelligence, and as ye ascend upward toward him, purer rays of light giveth higher knowledge and holier enjoyment.

72. Thus, in the end, will ye find that temples erected unto God by your inward goodness shall redound unto your glory.

73. God is not selfish ; labor for him, and your reward commenceth instantly, for within man is his only reward.

74. If man in his selfish pride despise thee because of thy outer circumstances, he proveth himself a worshiper thereof, and thou shouldst pity him.

75. However degraded in another's sight, or even in thy own sight, God ever remaineth thy loving Father.

76. It were far better for the outward building to crush thy body than for thy body to crush thy spirit into a lower sphere.

77. Happiness being an inward feeling derived through the spirit, must not be sought in the materials of the house in which the spirit liveth.

78. You would not build houses if there were none to live in them, neither would God have builded your bodies and placed your spirits within them if the inhabitant had not been above that inhabited.

79. Seek after spiritual enjoyment, and bodily enjoyment must result therefrom. Whereas if ye only seek the gratification of your animal nature, the spiritual nature must suffer from inaction.

80. Raise high your ideas, and your bodies will follow them in nobler actions.

81. Is it not noble to bring forth comfort and enjoyment from inanimate stones and dead wood? Surely to thus combine the earth into blessings unto your kind is far more noble than to do nothing, or worse than nothing, by perverting your powers.

82. As ye labor with your hands, keep your mind employed with thought. If your physical, mental, and spiritual powers be not all exercised, you are not filling your mission properly.

83. You are blessed by being able to exercise thought of the highest order, while your hand may be building the lowliest hovel.

84. No man is so poor he can not think, and he can not honestly think without gaining knowledge, for he expands the perceptive powers of his mind, and in so doing proves the way for still greater thoughts, which result in still greater knowledge of truth, and thus can he steadily ascend toward God.

85. The best workman is he who thinks most.

86. Whilst the helpers pass their time in trifling conversation produced by trifling thoughts, he is silently laboring

within his mind at that which is heavier than the stone to lift, and harder than the wood to carve—Truth.

87. He labors on with hand and mind until the principle is understood, and then builds his machine, which takes the place of all those who despise the silent thinker. They seek another master who does not think so much or so effectually, and live out their trifling lives.

88. The lowly in outside circumstances keep themselves in their condition by their own thoughtless negligence. If ye would rise high, ye must think high thoughts. Thoughts are only high as they are good.

89. By thinking good thoughts ye enter unto affinity with all of God's works, and with himself, and consequently must grow and strengthen in all your parts even as the tree whose seed was good.

90. Then if ye be lowly, blame not God nor man, but your individual selves, for there the blame must lie.

91. If ye be good, ye must rise; if not good, all nature and nature's God opposes you who have entered in opposition unto them.

92. The little rose by the wayside is as good as the highest tree upon the mountain's top. The draught of water from the cool spring is as sweet as though from the great river thou didst drink.

93. Then canst thou not be good and sweet even though lowly, *very* lowly in earthly possessions.

94. Fill full thy mission which is all within thyself revealed. Be good unto thyself and thy kind. Be faithful unto God as his goodness shall within thee prompt, and though thou be his humblest child, all must be well on the earth and in the Heavens; in time and in eternity wilt thou reap a glorious and good reward.

95. What happiness floweth within the spirit in harmony with its loving Father! All cares vanish before His blessings as the dark fogs before the morning sun, and the heavy vapors become distilled into nourishing drops for the removal of unhappiness by the rays of His almighty Love.

96. Oh, man, to become happy, thou must be good.

97. Whatever thy occupation, be good unto all, for herein consists true nobility. Ask no man to tell thee what is goodness, for that can not be done for thee. Thou must do that which is manifest within thee as thy duty, and thus thy highest goodness know, and, knowing, do.

98. A Good Father regulates all the creation, and hence to be in harmony with all, thou must first be in Harmony with Him.

99. Oh, rest not thy faith upon man. God, the Eternal, is the only foundation thou canst build upon and have thy labor last.

100. Thou wouldst laugh at an Architect who builded his house upon a foundation which was unstable, or of quicksand composed. Thou wouldst know his labor must be all in vain.

101. Then what dost thou think of one who buildeth upon time, forgetting eternity? Who buildeth upon earth in forgetfulness of God? Is not this the most unstable building an immortal being can erect?

102. Do not cease to labor for God, because thou dost have to do drudgery for man. Be humble in spirit. Be just and loving unto thy kind, even though they all turn against thee.

103. With God keep thyself pure, and man can never condemn thee. Upon his eternal rock rest thee; and as thou dost add, day by day and year by year, new truths cemented by purer love, thou dost ascend higher and still higher, until with his own holy hand the column is crowned with a cap of Celestial glory.

104. Thou dost arise from out the earth, and within the heavens art thou crowned complete. From the lowly board thy body was sustained, from simple truths thy mind was stored, and in the causing essences where purity sits in state, thou art welcomed home.

105. Thy hardened hands and stiffened limbs have re-

turned whence they came, and thy spirit is upward going in search of its great and good Creator.

106. The muscles that thou didst wield on earth to help thee in thy mission, are now part of that sandy foundation upon which so many builded, but thou art free and high above them all.

107. A smiling Father's welcome voice greets thine ear, and thou dost become the eternal guest of the great Jehovah.

108. Toil on, thou hard-handed son of God, through lowly cares and heavy trials; thy Father knoweth all thy pain, he seeth all thy suffering, and verily his spirit yearns toward thee more than thine toward thy suffering little child.

109. A hardened Hand and a softened Heart should be thy emblems before God and man. Unite them, and the badge of thy nobility will be hung high in the courts of Heaven.

CHAPTER XXIV.

1. If thou have skill in the construction of materials for clothing thy kind out of that which otherwise were of less use, thou canst glorify thyself by useful labor.

2. Thou canst from the Flax produce the cool Linen to keep away the scorching heat of the summer sun. Thou canst from the superabundance of the Sheep's Wool produce the warm cloths for winter protection; or thou canst from the thread of the Worm, who hath spun his life away, produce the beautiful silken fabrics to adorn thy kind.

3. Thou canst with thy skill unite health and bodily comfort around mankind, and with thy Shuttle and Staff produce lasting happiness.

4. All labor and skill in laboring is the result of truthful knowledge, which truthful knowledge is revealed in the result.

5. As thy shuttle playeth, and as thread after thread is added unto thy web, thou art singing the song of Life.

6. The web thou art weaving was food for worms. Worms wove their lives away in their mission of spinning. They filled their destiny, and were blessed by a glorious life, wherein all was enjoyment.

7. They ate, spun, died, and, if undisturbed, came forth into new and lovely-hued life, flitting from flower to flower all the day long.

8. Such their labor, and such their glorious reward.

9. The Flax arises from the seed in earth into the strong stem, which blossoms and bears seed after its kind, to again descend into the earth and again bear.

10. In its very death it giveth thee the strong material for thy labor. Thus dost thou turn, as it were, useless death into useful, comfortable life.

11. The sheep pants in the summer sun ; and instead of wasting its warm winter clothing in the thorn-bush and among the mountain briers, thou dost ease it of its burden ; and when the winter cometh, thy kind bless thee for thy care.

12. The sheep thanks thee for thy help to remove its load, and man thanks thee for thy skill in weaving the separate threads into beautiful warm clothing.

13. As thy shuttle plieth, thou canst reflect upon the harmony of want and its supply.

14. The worm eateth of useless leaves—of that which were unto thee useless—and produceth therefrom that which were still useless without the application of thy knowledge, but which used by thee becometh still more “good” than otherwise it could be.

15. The Flax or Cotton rise up, live, and die, and in death would rot away into the particles whence they were combined, didst thou not grasp them, as it were, from an untimely grave, and bid them live again as blessings unto man.

16. And the warm wool scattered o’er the mountain bushes, and tossed by every wind, could not all be used by the little birds in building their nests. They will secure their share, and let thee reap the full fleece besides.

17. The Thorn-bush and the Brier will care for the warbler who singeth in their branches, and not a sheep shall crop their leaves without paying for them in wool.

18. Thus see Nature exchanging, each one giving of its abundance unto another less gifted, and in return receiving other gifts in plenty ; thus view the Web of Life, woven by God’s attributes within the being of every thing, from the Atom unto Himself.

19. And thou dost weave, and thy web is life. As God

hath through the creation run the thread of eternal life, giving unto all eternal enjoyment as the fruits of eternal labor, thou dost in imitation give outward enjoyment as the fruits of thy outward labor.

20. God hath fed the worm. He hath clothed the sheep, and all the animals whence thou dost obtain food, for thy skillful hand. He hath grown the plants, which give thee abundantly of that they do not need.

21. He hath made thee, and given all thy skill. He hath formed thy Loom—'tis builded of his material.

22. Then if thou dost use all of His, with thy independent spirit free from all below, give him all praise. Thou art not a mere machine which turneth out mechanical productions. Thou art a man; and if thou dost use God's good materials, let it be only for good unto man.

23. Learn thy lessons of the things thou dost use.

24. The patient, gentle sheep quietly grazes upon God's green pastures, and the very wool thou dost use should teach thee to labor patiently on earth, that thou mightst dwell in the green pastures, and upon the banks of running brooks, in thy eternal Fatherland.

25. And surely the death of the cotton and the stalks of flax, giving, as it does, blessings unto thee and thy kind, should teach thee that after death of the outward, the true usefulness of the inward begins.

26. Learn from them to let thy outward desires die, and thy inward come forth in newer glory and more beautiful combinations unto all eternity. Commence thy eternal life on earth. Weave the eternal band that eternal life sustains. Have its colors bright and lovely, that the angels may ever know thee.

27. The worm teaches thee that to labor is to earn a bright and glorious reward. Labor for God, and thou wilt be buried in silken robes, as the worm; but as the worm, thou wilt come forth in beauty rare to enjoy higher joys than worm hath ever measured.

28. Thou wilt flit through the Heavens, where'er thy

joy may lead, and from flower to flower that never fades thy spirit will wander.

29. Thy web of true life is commenced on earth, yet in the heavens ended. Thou dost in the heavenly truths of God weave angelic robes, and o'er the Throne of Deity thou canst spread the mantle of celestial glory.

30. Thy thread of Light, thy loom of Truth, and thy active shuttle of Love composed, thou wilt weave the robes of life eternal. Such are the robes of Deity. Such the angels wear, and such shouldst thou weave for man.

31. Weave a Flag of these bright hues, and upon the walls of Purity plant it, as a signal unto thy lowly kind.

32. Upon it place the words, "LOVE FOR THE LOWLY;" and as they gaze upon its brightness, angels bright and pure will circle round them, encouraging messengers from God to lead the lowly home.

33. Let the Staff be Truth, the Flag be Love, and the Letters living Light.

34. As in all who labor outwardly, or with all who do not labor at all, there is great danger that thou wilt forget the valuable part within thee, and weave a net that shall hold thee down to earth.

35. If thou dost worship the materials thou dost use, or that which they bring thee outwardly, every stroke of thy shuttle adds new strength to the meshes of the net surrounding thee.

36. Thou wilt never weave robes for spiritual man if thou art only expert in making outward webs. It is good to clothe thy naked kind and shield them from the chilling blasts without.

37. It is good to keep away the rays of the summer sun from burning them; and it is good to adorn thy kind with that which creates a love for the beautiful within them.

38. As thou dost labor for their outward enjoyment, labor also for their inward enjoyment. Show thyself an inward man as well as an outward mechanic.

39. Surely thy fabrics would teach thee how to unite

thyself with thy brethren, and them all into a band of loving brothers. If faithful to thy manhood, thou canst never fall—if unfaithful, thou canst never rise.

40. Thou dost use God's materials as thou knowest, and they, if left alone, would glorify him, and if used rightfully, they glorify thee—yet, if misused, they bring dishonor unto thee, who hast interfered with them.

41. The act of outwardly laboring is no credit or honor unto a man unless his spirit labors in the act. Thou mayest ever weave and never get above the bench thou art sitting on if within thee there is no aspiring after a higher labor and a higher reward.

42. He who strives to benefit his kind is exalted, for God knoweth every circumstance that may oppose the fulfillment of that which he striveth to perform, and he is just and merciful.

43. Thou mayest think thou canst not benefit thy kind; were it not as easy to think thou canst? Think thou canst not ply the shuttle, and see how slowly it will move—then turn round thy mind and think it a joyful task, and it will almost fly beneath thy hand.

44. As thou thinkest thou canst benefit thy kind, the thought smiles through thy face and adds unto the pressure of thy hand as thou dost encourage a poor, desponding brother.

45. A kind word from a lowly brother is ever a welcome guest unto the suffering spirit. Canst thou not feel sympathy for the suffering, and canst thou not tell thy sympathy?

46. If thou dost feel for him in his pain or in his error, his spirit knoweth it the instant thou dost approach, and he hails thee as a friend, and thou mayest teach or soothe him more effectually than any other.

47. Weave round thy kind the meshes of Love, and thou canst hold them in the right path. Thou canst teach them while within this soft band, and impart light unto their lowly minds.

48. Remember they are God's loved children; and when thou art striving to elevate them, thou art thyself being elevated into a high position in his sight.

49. God showed his care for thy spirit by clothing it with a body, and if thou dost clothe this body, remember that clothing and body are both secondary in God's view to the spirit.

50. Be careful to not make thy kind worshipers of that thou dost manufacture. Ever teach them that as their clothing wears out and finally returns to earth, whence it came, the body clothed must also return to fill the vacancy caused by its extraction from the earth.

51. Teach them that the spirit also returneth to the presence whence it came, and learn them to adore the God who gave it. Thou canst not sit still and labor exclusively outward, and yet retain thy position among men, who think and are governed by thought in action.

52. If thou dost become a mere machine, men will superintend and guide thy actions to suit. Thou wilt descend the plane of usefulness, becoming lower and still lower, until thou dost enter thy lowly bed of earth.

53. It becometh every man to strive and ascend toward God, for if he do not, he will by negligence descend in the opposite direction. And as God giveth happiness unto all who seek him, and who obey his monitor within them, the opposite of this blessing must follow from the opposite course.

54. Whatever thou dost work upon, let thy action be the result of high and holy aspirations. Thus would the every stroke of thy shuttle be a prayer whose worthiness would raise thee high above earthly looms, and in the heavens crown thee as the lowly one accepted.

55. If thou dost labor without thy spirit's help, or at that which curbs thy spiritual progression, thou dost become as one walking about in the shroud himself had woven.

56. Labor for the living, and the dead will never check

thee ; whereas, if thou dost labor only for the dead, the living is ever against thee, arrayed in mighty strength.

57. He who daily toils for daily food, should not forget that as outward bringeth outward, so doth inward bring inward.

58. As the one is his just due, so is the other.

59. The Laborer is worthy of his hire ; and if he hires his body out to man, the body receiveth its reward, but the spirit of man can never receive reward from man.

60. Its labor is in man for God ; and as it labors, so is it exalted in that invisible world wherein purity only dwelleth.

61. Ply thy shuttle nimbly, and sing thy song of life, but have that song composed of the elementary principles of that life which endureth. Thou mayest mystify thy outward labor by numberless lines and flowery webs, and completely puzzle the unskillful one ; but when thy inner mantle is woven, thou art revealed in all thy parts unto thy Master precisely as thou art.

62. There is no knot, no figure, no beauty, or no defect which can remain an instant invisible unto Him, though thou canst hide thee from thy kind.

63. Thy Body is thy Loom, and thy spirit plies the shuttle, regulates the threads, and turns out the robe of life which thou must wear.

64. If the loom get out of order ; if the regulating power can not control it sufficiently, the robe will show by its quality all that was wrong.

65. If the threads become tangled, break, and have to be tied together, the loom not only stops, but the cloth is full of knottings that make it rough unto the master's view, and he will in justice place thee among workmen of a lower order.

66. If thou hast a difficult piece to perform ; if thou dost wish to reveal some beauties in thy robe that thou canst not unaided do, go to the master workman, and get him to instruct thee.

67. With thy outward productions, if any difficulty occurs, thou art glad to receive instructions from thy employer, in order to weave a good piece and receive a proportionate reward.

68. Then be the same willing workman for God thou art for man, and thou wilt weave that which will merit his praise.

69. As thou dost labor on, day after day and year after year, at the web of life, thou canst see a line drawn down through all thy actions; on one side is light, on the other darkness. These mingle in thy robe, and the light exalteth and the darkness doth not.

70. The white threads predominating, attract more light and reflect more brightly unto thy kind; but if the dark-colored ones predominate, thou art seen, not *by brightness*, but by contrast with it.

71. If thou hast commenced with the darkest colors in abundance, and the light ones but few, strive to improve upon the few, and thou wilt find them gradually growing larger and larger until the dark commencement is seen only as the foggy base of the mountain upon whose peak is the bright sunlight playing.

72. Thou hast a loom of given power, a controller of known strength; thou art laboring for one who is just, and what canst thou fear from darkness?

73. It is hard to labor all the long day to keep thy body alive; it is very hard to battle day by day with cold and chilling want. But, oh, man, thou art the child of One unto whom all is known, and he loveth thee for thy fortitude.

74. He who copes bare handed with want, and battles starvation from his household, ever thanking God for strength and for his goodness, is greater far than he who leads thousands into bloody graves in search of earthly glory.

75. God's glory must be fought for, but never with carnal weapons enter his battle field. Swords of light

within the hands of truth shall battle for love in purity. The battle is ever unto the strong most glorious; but none can be strong who are not in affinity with God, who alone is all strength.

76. Oh, lowly one, thou who art in the garret, at thy loom, or in the cellar thy shuttle plying, bear thee up; a God of mercy and of love looketh down from above, and knoweth all.

77. If man stint and chide thee, turn to the poor man's Friend. God doth not change with the whims of man, and blessed are the lowly in spirit, for they are near unto him. He loveth thee, and as thou art faithful unto him and his requirements, so art thou blessed.

78. Thou canst not overrate true Humility nor underrate selfish Pride. However poor thou art, thou canst have pride that will condemn thee, or however rich in worldly goods, thou canst have humility that shall exalt thee.

79. God does not weigh in outside scales, nor does he judge thee by thy outside manufactures, but by that within thee, which regulates all both inward and outward.

80. If thou wouldst learn to trust God for thy inward blessings as thou dost man for thy outward wants, thou wouldst receive daily gifts from him that would fill thee with most holy joy.

81. Quickened by His spiritual communion, thou wouldst perform the most disagreeable tasks most cheerfully. Thou wouldst listen to wisdom that forever endureth. Around thee would circle a holy influence that the darkest cares of time could not dispel. Thou wouldst partake of eternal rewards even while surrounded with outward dust and rags.

82. God doth not respect dust that stands between the spirits of his children and his Throne. Thy rags are not noticed by him; thy soiled clothing, thy meager food, are not witnesses in thy favor, if thou dost degrade thyself by chafing against thy lot.

83. If thou hast poor outward food, seek pure inward

food to nourish thee. If thy clothing be dirty rags, warm thee at the fire God hath lighted within thee, and though thy body freeze, its stiffened limbs can not keep thee out of Heaven.

84. God doth not despise his own poor children.

85. He loveth all, and strange it is that man should fear to trust him. The very threads thou dost use are proofs of his love, and couldst thou with enlarged understanding view the most trifling of thy good actions, inspired by good thoughts, attracted by a good spirit, thou wouldst see a web which man can never weave.

86. Weave good thoughts, and good actions will be the result. Never let within thy mind thoughts that can do no good, for surely it would be like weaving cloth from rotten thread—the piece produced would fall apart, and the time expended be lost forever.

87. Thus thou canst see that thy robe of life should be woven in thy mind first. As it groweth, actions are produced which are as the body of the life, and all who see the body know that the thread was good which produced it.

88. Think happy thoughts, and a smiling face reveals them.

89. Think thyself unhappy, and no one will approach thee cheerfully, being repulsed by the expression of thy countenance.

90. Manufacture poor goods, and they will never bring a good price.

91. Make thy mind good, and thy body's labor will bring a higher price than if the mind be not good.

92. Then thou must see from this that thy mind's labor is the really valuable labor, and that unless thou canst first weave a good mind, thy cloth can not be good.

93. Dost thou say that machinery can weave good cloth? Then say also that mind first wove the machinery.

94. Man makes machinery, and not machinery makes man, thou shouldst say.

95. And if he make machinery that taketh thy drudgery from thy hands, think awhile, and he will want thee to superintend the machinery.

96. As thoughts flow from thee freely and purely, around thee they form a mantle which mankind must see, and in seeing can but admire. Do thou labor within thy mind, and the drudgery of thy hands will be less irksome. Thou wilt ascend higher and still nearer purity, ever reaping within thy spirit that joy which only the enlightened spirit can comprehend.

97. Manufacturer, whatever thou dost perform outwardly, let it be prompted by a good desire. Remember always that thou art judged more by thy spiritual actions than by those of thy body.

98. Turn toward God, and strive to turn thy brethren also in the right direction. Dost thou think that Inspiration can not reach thee in thy lowly position? Analyze that thought, and if in it thou dost find a sincere desire that Inspiration should enter thy spirit, in the portion earnestly desired hath it already entered.

99. Thou hast moments when an inward peace indescribable enters thy spirit, thou dost forget the shuttle which seemeth to guide itself, and thou art above the earth and earthly cares, searching after the cause whence this spark of Heaven came.

100. And is not this Heavenly Feeling true Inspiration? Hath not the voice of God spoken unto thy spirit, and hath it not answered in tones of happiness? Oh, thou knowest not thy privileges, nor thy Father's blessings.

101. Thou hast listened unto man and forgotten the tones of God. Thou hast become lowly spirited and lowly minded, as well as lowly in thy outward position among men. But remember that God alone can raise thy spirit. Seek his aid, and as thy spirit riseth toward his presence, thy mind becometh more elevated, which in turn elevates thy body, and as a consequence, its outside position be-

cometh higher, raised by the true source of all elevation.

102. Thus begin with God thy Father aiding thee, and man will have to acknowledge thy true greatness. If thou dost heedlessly throw aside chances to ascend, blame only thyself. God wills everlasting goodness, and if thou oppose his will with thy spiritual powers, as a consequence the goodness is repelled, and thou alone art to blame.

103. Oh, let thy spirit ascend toward Heaven. Thy body labors almost of itself, so mechanical has it become in its daily occupations, and why should thy spirit lie dormant, or revel in erroneous thoughts, whilst the pure airs of thy Father-land are ever near thee?

104. Thy dirty cellar or heated garret should not turn thy brain and body into cells of similar nature, but, as the vine, which in the darkness starts to grow, thou shouldst seek the light; and though only a small stalk at first is seen, as the warm sun-rays and refreshing showers fall upon it, strength increases, leaves come forth, and blossoms, followed by healthy fruit, adorn it with such beauties, that no one seeks the cellar-stalk to reprove the vine with its origin.

105. And does not the vine deserve really more credit for its fruit than if planted in the pure, clear air, with all things conspiring to aid in its development? Imitate the lowly vine, springing from thy cellar-home, and thou wilt, as the vine, be honored for thy fruits among men, and for thy faithfulness in darkness God will shed upon thee the light of his divine countenance.

106. Weave on, lowly one, but do not entangle thy spirit in thy earthly cares; let it ever be free and clear of all restraint, and God will give thee joys that shall ever last and increase in brightness as thou dost ascend the plane of true knowledge, which is the plane of true progression.

107. Onward and upward, drawing thy kind after thee, take thy course. God is at the top, waiting to bless thee;

and as thou dost approach nearer and nearer the end of thy earthly labor, still closer art thou unto purity and the eternal happiness which purity alone knoweth.

108. Patiently pursue thy task. It is ended with life alone. Eternally labor as God, and, oh! in thy labor let his voice be ever heeded, for he alone is thy Father, thy all-enduring and Eternal Friend.

CHAPTER XXV.

1. IF thou art a humble man, thy occupation will never stand between thee and happiness.

2. If thou art a lowly PRINTER, one who dispenses knowledge of others' producing unto thy kind, listen and receive instructions from the Source of knowledge.

3. Thine is a noble calling; and all callings are noble if goodness be manifested in them—otherwise true nobility is not in them.

4. The Learned Man thinks and pens his thoughts. Thou dost take them, and with inanimate materials press out the living thoughts on inanimate paper.

5. He plants the seed, as it were, and thou dost grow the grain and scatter far and wide the fruits thereof.

6. His wisdom, without thy aid, would have but a small field for labor. His valuable life would be spent in producing that which thou canst perform in a few days or a few hours.

7. And if thou art lowly, the highest come to thee, and through thy instrumentality are they immortalized. Suppose, as of old, printing were not known, where would be the facility of knowledge?

8. Demolish this *Great Sun* in man's firmament, and darkness, dread and drear, would enshroud him. He would wander about among the fields and woods, as one deprived of his sight who had gone astray.

9. Men would write themselves blind, and few would or could know the truths they wrote. Disease and death would hang around, the themes of eternal solitude would

be sung, and in all things would enter the barrenness of night!

10. Surely God said, Let there be Light; and that the light might do its work in the mind of man, his own holy spirit must have prompted the building of the PRESS and the making of TYPE.

11. Thou art man's great stay on the road to knowledge.

12. Thou dost print, oh, Press, that which feeds millions with food that can never die. They take thy fruits, which, though all the same to thee, are viewed by every individual organization differently—thus feeding all as they desire to be fed.

13. Thy Books pass away from thee, and if truth be therein, the truth must last; and, as the trunk of the great tree, spread out into numberless branches, under which tired men of all classes can rest.

14. Who could understand the great truths discovered by the distant Philosopher, without the magic aid of the Printing Press?

15. He might; and his highly-favored friends know of his great learning, and his great goodness, but how very small the taper's glow beside the noonday sun of Printing!

16. All science seeketh, too, this bright channel through which to pour truth's holy stream.

17. Children are baptized in the Fount of Knowledge on earth, and lisp their thanks in childish prattle.

18. As from their mothers' breast they draw the food of life, so from the Press do they obtain the knowledge of the life.

19. The Press, 'tis true, is most inanimate, but the eternal truths pressed out in death are by their inner life filled—even as man when Deity breathed into dust the breath of Life eternal.

20. And as they read of truth's simplicity, and of its strength and enduring beauty, their mind becomes molded to suit the impression made upon it from without; and with their own spiritual power attached to this good mold,

thousands of good and lovely sentiments strew their path through life, taking a higher plane and purer vision from the outward base.

21. Yet if the child be permitted to mold his tender brain to errors which also have been pressed upon the view of man, he, as a natural consequence, can not get as good impressions, or reveal truths as beautifully as though his mind had been attuned unto truthful harmony.

22. If the Press be out of order, the printer can not do credit unto himself in his labor, neither can the mind do credit unto the spirit within if it be twisted into erroneous shapes by constantly vibrating unto error.

23. Parents who know this truth, would do well to keep away from the tender, youthful mind the nonsensical productions of minds too low to see beauties in plain, simple truths.

24. If they want their children to be truthful and really good, and, as a consequence, loved by all, let them heed well the building of their press of mind. Get that shaped well after truth's outlines, and their own spirit will do the rest.

25. Their little spirits are truthful and most loving. They should have simple representations of this truthfulness and this love ever around them, and not that which they instinctively know to be discordant to their natures, yet know not why.

26. Thus trained in the tender years as the little sapling, they become in age as the mighty oak, which only the lightnings from Heaven can upturn or the limbs tear off.

27. Thus reared aloft toward heaven, they take their way—walking with men, but communing with God.

28. And if the Press, rightly used, can aid them upward and onward, is it not a noble staff? And if the staff be noble, is not the one who daily works thereat ennobled in the labor?

29. If he labor for the good of man, surely he is exalted; if he labor to injure man, he is in the labor injured.

30. Great thoughts flow through great minds, but the lowly printer, who multiplies these thoughts thousands fold by his manual labor, is too often forgotten by those who receive instructions from the labor of his muscles.

31. True, he may scarcely comprehend the truths of that which he builds letter by letter and word by word, yet he doth labor, and the result of that labor is unto other minds good.

32. As all who labor with their muscles, revealing the first cause—labor in mind—he should receive his just recompense from those benefited thereby.

33. Friend, thy press will print in any type thou dost properly adjust within it. It will print the lowest sentiments or the highest, errors or truth, and through all maintain its own rigid truthfulness.

34. Thou art animate, and not, as the Press, a dead machine. Thou dost regulate its motion by thy skill, producing good and well-performed results.

35. Thou hast chances of great improvement, or, by negligence, of greatly depressing thy mental comprehension.

36. As thy Press, thou shouldst in a measure remain still neutral and individual—in a measure independent of every thought thou dost print. As thou dost set thy type to others' thoughts, let them still remain the property of others, and do not let them become impressed in thy mind before thou hast carefully examined all the proofs brought to substantiate them.

37. Thus being ever careful of thy mind, thou canst pick among all presented to thee, analyze all and retain the truths, reject the errors of all, and grow in strength daily.

38. If not thus careful of thyself, thou wilt become as changeable as the different minds' fruits thou represent. One thought borrowed here, and another there, thy own individuality is lost in a troubled sea of thoughts thou canst not claim.

39. It were better far to not let in any borrowed thoughts from others' minds, than to not carefully analyze the mass thou dost work upon. If thou dost fill thy brain with that produced by others, thy own originality is weakened.

40. Whilst thou hast great chances to elevate thyself, there is also great chance for thee to lose thy true source and power of elevation—a trustful dependence upon thyself and Him who is the Fountain of all elevation.

41. Thy outward labor becomes almost mechanical. Thy hand and vision will work out thoughts letter by letter, almost independent of thy inner mind. Then let thy own thoughts free, and seek thy own enjoyment above and beyond the labor that strengthens and feeds thy body.

42. The time is coming when every man will print his own thoughts as quickly as he clearly perceives them.

43. Did man comprehend the Light which God hath given within him, and know correctly its relation to the light of day and the darkness of night, Wisdom would circle round him in lines whose terminus was in the pure fountain whence light first came.

44. God hath blessings in store for him which angels know not of, and whose loveliness Light alone can reveal.

45. Oh, Man, another dawn awaits thee, the dawn of Light Within, which shall illuminate thy spirit more brilliantly than the Sun's rays do the outer earth!

46. The Printing Press was unfolded unto man leaf by leaf, until, in the present generation, it seemeth almost perfection. Yet how complicated and how incomplete will it seem as future ages look back to its present!

47. When God said, Let there be Light—which truth, as hath been said, is proven by the barrenness of darkness—he said that which he alone can comprehend. Man is destined to be lighted by purer rays of holier wisdom than he hath ever had power to conceive existing!

48. When the Press, which now is the Sun in man's horizon, becometh eclipsed by the embodiment of God's light within him, controlling the light without, and stamp-

ing thought in pure characters before his eyes, which shall last and be by light conveyed whithersoever spirit shall direct, then, oh, man, wilt thou see God in the Light which himself commanded to exist.

49. When Light becometh understood within and without, then will things termed "impossible" and "improbable" cease to exist; and when man hath fixed the highest point for his attainment, then will he be able to see the limits of possibility.

50. Age after age hath its possibilities, probabilities, and their opposites fixed; yet instantly are all unfixed by the eternal progression implanted within the spirit of man.

51. This limiting disposition among mankind is becoming weaker and still weaker, for the rays of brighter suns are shedding around him daily more refined knowledge.

52. Yet there are ever those who are but as the dead ballast among men that can not comprehend, and in ignorance condemn the vessels, because their positions are slightly changed, as they bound across life's rolling billows.

53. A mighty engine for the shaking of such stabilities was, and still is, the power of the Press. Yet this noble instrument is at times controlled by such automatic men, that life or light can scarce come through it.

54. Such men would confer their highest blessing upon Man by striving quietly to comprehend themselves. Should they accomplish this, their Press would, as it were, take unto itself wings, and carry them above all they termed probable, and show them truths most beautiful in that they had condemned as impossible.

55. It would seem that the very instrument they use must through their own vision condemn them. To stop progression in man would be as unattainable as to check the will of God. Could progression cease, that which made it to cease would be greater than God, who made it to exist.

56. Man, by his God-given control, can hinder his pro-

gression in a measure, but he progresses from a germ he can never reduce himself into again.

57. Then what folly to strive and hold man back who is destined for heaven. And they who use that great instrument, the Printing Press, to hinder the ascent of their kind, are in very unenviable positions.

58. He who uses a great instrument to do good with, is thereby exalted; whilst if he use it to do that which he knoweth to be the promulgation of error, he enters in opposition to the progression that would exalt him in the sight of God.

59. Surely it is better to advance toward God and happiness than to strive to attain a fixed earthly position.

60. As thou dost tire handling the type, or laboring at the press, turn thy thoughts upward, and in Heaven seek for that which removeth all unhappiness.

61. It is tiresome to labor among the thoughts that have come through another's organization. They may please the reader, but unto the one who works them out letter by letter, they become stale before expressed in their true form.

62. There is no food so congenial unto the mind of man as that which is within himself revealed. That which cometh directly from the Fountain of Purity, and sheds around and over his spirit a living flood of light, is ever most welcome, most full, and far more nourishing than all else.

63. As a limpid sea of Love, light encircles all things, and unto all supplieth that exhaustion produced by their own imperfection, which man hath termed want. The tired brain becometh exhausted from the results it produceth as an individual, seeketh rest, and finds it in the flood of light that flows in upon it.

64. Oh, Man, how ignorant thou art of thyself! yet be not discouraged, for endless and boundless is the eternity ahead of thee, and it overfloweth with the light of God's Love!

65. Learn on, seek for truth in this boundless sea enduring, and it shall stay and strengthen thy every step.

66. What joys surround thee! Happiness pure and most serene swells full within the vast space thou termost void. Light of Jehovah's countenance most radiant ever envelops thee in its ample folds.

67. Labor and learn, and learn to labor only for the glory of God.

68. Thus wouldst thou become as the bright and shining star set firmly in man's void, upon whom all could look, and in looking be elevated by viewing the light of truth.

69. The mighty weapon thou dost use as a printer should always be used in the truth's favor. To exalt thyself thou must thus use it, and if thou dost not use it thus, thou dost condemn thyself in thy daily labor.

70. If thou canst not control the Press thou dost labor at, control at least thy own mind, and preserve it independent of all upon which thou dost work.

71. Thy mind is thy own property, cultivate it for thyself, and in the fruits wilt thou receive thy recompense.

72. Do not let out thy fields to be trampled under foot by every wayfarer. Thou must in a measure open them to every composer, and let them pour over and through thee their ideal showers; but if thou dost watch thy seed, nothing save that which thou dost desire can grow.

73. And if thou dost carefully plant good and truthful seed, every truth thou dost entype will be, as it were, engrafted or added unto thy own seed, and thy own good tree will grow and give unto thee alone its purest and holiest fruits.

74. Thou art blessed by opportunities of growing in truth, in goodness, and in pure knowledge, yet in proportion as thou art blessed, in the same proportion shouldst thou strive to bless thy kind.

75. Thou canst shed around thy lowly kind more rays of light than any other lowly one, if faithful unto thyself and them.

76. Do not let opportunities slip wherein thou couldst print a truth, for God alone can measure the good done by the planting of one genuine, truthful sentiment, within the mind of Man.

77. Thine is a broad field, and thou shouldst plant within it the spiritual truths which Light is revealing unto the spirit of man. All truths are spiritual, for they emanate from one great Fountain, the Spirit of God.

78. And it is a blessed thing to spread these truths before the mind of man, that he may, by outside influences, be rendered passively harmonious, which state attracteth the lovely harmonious truths unto him, thus rendering him more progressive than he could otherwise become.

79. The duties of the Printer are irksome in their details, but in their resultant effects most sublime. They become but a little germ, or, as the handful of seed scattered o'er the earth, become the little cause from which soon cometh the great harvest. Again being planted, again bringeth a more abundant fold, and where, oh, Man, must this mighty progression cease?

80. Yet, Mighty Engine, thou art feeble, as hath been said, before the Light! Thou mightest print and reprint; but if God had not blessed man with comprehension, thou couldst never be appreciated, nor couldst thou ever have existed, had not the progression of man demanded thee in the want created by progressive individuality.

81. Then thou shouldst serve only God, to do which thou must serve the highest wants of man.

82. Printer, serve thy kind with truth. Measure all by thy highest comprehension, and be sure thou art right ere thou dost print a word. Do not say there are truths perhaps which thou canst not comprehend, for God is perfection; do thou be honest in desire, and all will be well.

83. If thou dost desire sincerely to benefit thy kind, and in that desire do act, every word thou dost print will be a

witness before God in thy favor. Yet if thou serve thy kind with errors, which thou knowest to be such, merely because the errors may be popularly sought or held fast unto by the popular ones among men, the witnesses condemn thee.

84. Thy desires make thy Press their herald unto God. Desire to do good unto thy kind, and thou must do it so sure as all things are regulated by good principles, which are in turn regulated by God.

85. Then if within thy spirit centers elevation or condemnation, what folly for thee to become a time-serving man, instead of a servant of God, unto whom thou art indebted for thy existence, and all happiness thou hast, or ever canst enjoy!

86. All men who become mere time-servants, who merely serve the shell in which his spirit stays with such as only suit the shell of man, are lowly indeed—lowly in all noble qualities, and their aspirations can not rise above the dust they adore and live in fear of.

87. The Press loses its nobility the instant its freedom is trammelled. It is a glorious instrument if free, but the meanest slave if bound in error's chains.

88. Free, it soars to Heaven, and plucks therefrom boughs of loveliest promises, brings to earth, and gives most freely unto man; bound, it clanks its death-like fetters, and in distorted visage grins from within its narrow cell, striving to terrify all who seek for the sweet beauties of truth!

89. The one worthy of God, the other too low for Flesh.

90. The Printing Press should, as an instrument in the hands of man, be as free as thought, whose herald it is.

91. All men should keep themselves untrammelled by the opinions of others, and should, if they desire to express them unto mankind, be given the privilege to do so freely. Every man can as readily judge of another's thoughts in reading them, as he can of those passing through his own mind.

92. If he have not independence enough to think for himself, or to reap enjoyment from his own thoughts, the thoughts of other minds will pass off from him, leaving him in ignorance no less than before he perused them.

93. A man must think to appreciate thought. If he become careless and unthinking, his mind corrodes and stagnates, probably condemning all thought, probably too lazy to use even this much exertion ; he dwindles in manhood, and all the noble qualities couched therein.

94. If thoughtlessness produce such effects upon the individual man, which all observation proves, what dire effects must be produced by trammeling the Great Engine of Thought upon the mass of mankind !

95. The spreading of Intelligence is a holy occupation, and he who does this acts nobly. If he have great facilities, the greater good can he do. And thus the Press becomes, as it were, a mighty Mouth, with tongues speaking all languages unto man ; and if rightly used, the good done can be comprehended by God alone.

96. Yet again, if ruled by the Tyrant's hand, and made to speak only in honor of lowest passions and most degraded selfishness, it becomes a many-headed monster, whose tongues speak untruth, and whose jaws are smeared with innocent blood.

97. Within thy hand, oh, Printer, is this mighty weapon placed. Thou art made responsible for the deeds performed therewith. Thou must in sincerity and truth analyze all that cometh before thee, decide, print, and take thy share of the responsibility attached unto that printed.

98. Thou canst not act in an irresponsible position, without in the very act impeaching thy manhood. If thou dost admit thou art not responsible for thy labor, thou canst not help admitting thou art not entitled to reward, in which case thou dost become too low in the scale of creation to be addressed as man.

99. Then if to be a man thou must become responsible for thy actions, let those actions become worthy of thy

position as the child of God. God being free, thou must be free, and that which thou dost influence must have freedom impressed upon its every word.

100. A trammeled Press is the truckling slave of tyranny, unworthy the labor of any man who breathes God's pure, free air to sustain his life. Would Printers take a bold and manly stand, resolved to labor for truth, and truth only, mankind would instantly take a mighty leap on the road toward Perfection.

101. And how much more worthy the name Man to help an erring brother up toward God, than to hold him back and strive to tie him still tighter with the slavish chains of ignorance!

102. It is an unenviable position to attempt to stand between God and his own loved children.

103. Art thou poor? Canst thou scarcely keep thyself in food to sustain thy outer body? If so, dost thou not feel most keenly the biting selfishness of man? Oh, turn unto God! Seek his sympathizing Love, and he will exalt thee in the Heavens.

104. If man oppress thee, if thou dost labor for poor reward from him, seek the One who giveth a glorious reward unto all who labor to enhance His glory.

105. Cold and bitter is the selfishness mankind exhibit unto their lowlier brethren. Forgetting God, they trample under foot the holiest fruit of his divine hand. Error is abroad in the world, in ignorance wasting the time of man, giving him sensual enjoyments, selfish pleasures, and unhappiness as a return for seeking that which is thus proven to be God's opposite.

106. Oh, Printer, thou mayest be poor, and even ignorant, yet strive with thy highest knowledge to enlighten the darker minds on earth.

107. Strive to help thy brethren—even the lowest of the low—one step higher. Thus, perhaps, thou wouldst plant a seed which they would improve upon by another step, and still another, higher and firmer, until in the end they

would enjoy with thee, their staff, a more large heaven and a more refined happiness.

108. Print one word, and let that teach thy lowly kind to love; and if this be all thou canst do, it will be enough to glorify thee.

109. Oh, what benefit would be given unto man, did he, as a mass of Individuals, strive to benefit himself! How unnatural to quarrel with any of his parts, because they are not a perfect whole!

110. No part can judge perfectly of the whole, and all should be charitable.

111. The man who can govern a Press, and that which flows from it, hath great chances to instruct almost numberless parts of this great sun, Man. And let him take good notice of all that cometh from his great Distributor of Knowledge.

112. Let him watch every word, and be sure that truth is therein; for his labor is filed in Heaven, and if his deeds be not good, he hath condemned himself.

113. Would the managers of the Press remember that there is an All-seeing Eye, who knoweth not only every printed word their press utters, but the spirit and intention in which it was uttered—before whom their sheet is either pure and spotless good intentions, or smeared with the dark ink of darker passions than ink can express—they would be less reckless of their individual responsibility.

114. They, too, have crouched before the selfishness of erring man!

115. They, too, do worship idols made of dust, and o'er their spirits pour the lifeless currents of darkness!

116. Turn toward God, and with all thy powers and all thy numerous opportunities and privileges strive manfully to elevate thy kind. Do not stand aside and let error grow and strengthen unnoticed. Do not look carelessly on and see man upon the low planes of ignorance, without extending one of thy many hands, or speaking with one of thy many tongues, to help him upward toward God's presence.

117. If God hath blessed thee with knowledge, and thou canst, as it were, multiply this knowledge so greatly, oh, why refuse to be just unto thy Father, whose is all thou dost or canst enjoy. He gave unto thee most freely; then be Godlike, and unto thy kind give even as freely as thou didst from him receive.

118. It is most noble, most Godlike to do good. All who labor in the vineyard of their eternal Father must do good, for goodness is the vineyard, and the fruits thereof are eternal peace and joy.

119. All is the Father's; for even in thy joy does he reap joys most refined, and as thou dost arise and go unto him, there are more pure rays shed upon thee; thou dost more purely receive and more purely reflect unto thy kind.

120. As thou dost send out rays of thy inward peace and plenty—as thou dost, as it were, create a vacuum within thyself, the all-sustaining Love of Jehovah filleth thee again full to overflowing; and as it is more pleasure to give than to receive, the Good One receiveth from thee this pleasure.

121. Thus thy most trivial good action opens a door for the reception of God's pure love within thy spirit, in receiving which thou art blessed. Canst thou not do good? To say thou canst not, is to reprove thy Heavenly Father for his very goodness unto thee!

122. Oh, if weak and weary—if most tired of living on earth, bethink thee of thy future life, when, instead of a little seed, thou wilt be the blooming bush or clustering vine, ever fragrant and most happy! Remember God is near thee, and thou art near and dear unto him.

123. To ask of God, is to receive that which unto the asking one is best. He giveth perfect gifts, and if thou askest of him, let it be in humility for that which in his view seemeth best.

124. Oh, Printer! as thou art abundantly responsible, be thou most dependent upon God for all things, and he

will give thee joys that types can never fully express, and naught save the elevated spirit of man comprehend.

125. He will furnish thy enlarged mind with truths which, once printed, will endure forever. He will lead thee into new fields, and the flowers therein most fragrant shalt thou cull and place before thy delighted kind.

126. There are many composers selected for high and holy missions, and who are held back therefrom simply because their writings are truths too plain or simple for the Press to speak in their support. Truths are rejected because unpopular, and errors supported simply because they stimulate a depraved, popular appetite !

127. Strange that man will be so short-sighted as to reject the gem of Eternal duration for the bubble of a day which is blown up, floats, bursts, and is no more forever !

128. And how strange that the colors of this transient bubble should hold man, the child of God, in awe of its bursting beauty !

129. Poison may be sweetened until most palatable, but the ensuing agony is most bitter. Man may soothe his weary head upon the coils of the slumbering snake, but when the coils are strangling him, he awakes but to see his fearful doom.

130. Error seemeth in some phases most beautiful unto the diseased taste, yet, oh ! how keen the torture that follows the draught !

131. Man was builded of truths, sustained by truths, and unto truths should return. His spirit of God's spirit—his body of God's earth. Opposites connected in harmony—made opposites by the will of God for the consummation of his great plan.

132. Man's spirit enjoys and his body enjoys, yet these enjoyments either coincide in an elevated heaven on earth, or disagree, producing the lower planes of enjoyment which the depraved passions of man revel in.

133. The spirit ever striveth to ascend ; that is, ever striveth to purify itself from the restraints of its opposite.

The Earth changeth in man, as out of him becoming dust again—returning whence it came. The spirit hath but one course, one true path, which is forever onward and upward in purity.

134. Then if all are truths, both high and low developments must ever be most easily and most surely raised by those truths that ever tend upward. Then if thou dost print for man, have thy truths of the highest spiritual order, that thou mayest elevate his highest nature most rapidly.

135. If thou wouldst benefit thy kind, teach them in that which, once learned, can not be forgotten, God's own truth. Thou mayest teach him how to develop his bodily strength and powers of endurance, but one blast of disease may lay thy earthly monument prostrate in the dust; thus merely returning the atomic flesh whence it came, and the result of thy labor is but a harvest for worms.

136. Whereas, if thou dost teach man the truths connected with his spiritual nature, thy monument ever riseth higher and still higher in that purity wherein dwelleth all pure enjoyment.

137. Oh, print high and pure truths, broad and boundless as eternity—holy and divine as the Source whence they came! Thus wilt thou build upon the eternal rock, and forever wilt thou stand in the midst of Heaven's highest, A MAN, a child and companion of God, the loved of all and most wise, the favorite of all the skies, the faithful Distributor of God's own glorious Truth. Thus Print thyself in Heaven.

138. Learn of God his holy will, and unto thy kind on earth pour out thy treasure. Seek his counsel, and ever act as within thy spirit his voice shall dictate. Be ever open to his Inspired Messenger, and thou canst not err. Be humble in deportment before men, and before God be never presuming.

139. Receive thankfully that which is given unto thee, and strive to improve upon it, that thou mayest earn a glorious reward.

140. Let thy light shine clearly, that none stumble on thy account.

141. Illuminate the path of man with the light God would reflect through thee, and thou wilt reign with him forever.

142. Thine is a noble mission; it leadeth unto a glorious destination, even the presence of thy Father in Heaven.

143. Persevere—falter not—but upon the arm of Him who sustaineth all do thou lean for support. His attributes never forsake the needy, and they who ask will ever receive of His bountiful Love.

144. Oh, then, in common with thy brethren, turn toward God and receive—that which he alone can give—endless blessings.

145. He will shed around thee the softest, sweetest love, the serenest light, and most high and holy truths that ever surround him, as the combined essences of all Purity, forming an Atmosphere or Holy Presence which comprehension can never limit—whose Fountain, course, and termination is the Pure One who knoweth all—who is all, yet unto thee, his lowly child, an ever-loving and indulgent Parent—thy benefactor on earth, thy Creator, and thy ever-living and loving Father.

146. The Dove hath left Printer and his Press, and there he stands with his arms folded, his head drooping under the weight of mighty thoughts, his eye fixedly gazing upon his great Distributor of Knowledge; he stands there as a statue.

147. The simple words of the Inspired voice hath touched his tenderest string, and it is vibrating in the spirit-sanctuary. A tear gathers unnoticed in his eye, and courses down his care-worn cheek. Now his face is raised toward heaven, and the quivering lip and tearful eye proclaim the true devotion of his spirit in silence ascending to that long-forgotten Fountain of mercy.

148. 'Tis enough. Within his spirit is heard, "Peace, be still."

149. A smile of happiness settles o'er his brow, and a calm serenity within sheddeth lovely beams over all he looks upon. He is happy, and exclaims, "Henceforth, oh, God, with thy favor, I will labor only for thy glory by striving to elevate my erring kind."

150. One good resolve, faithfully kept and executed, must bring forth fruits forever, blessing the one who resolved in time and eternity. Oh, Printers! take this resolve to serve God faithfully and fearlessly, and your instruments will shine in brighter rays than ever before.

151. Be ever worthy of God's communion, and thus enjoy the highest privilege bestowed upon man.

CHAPTER XXVI.

1. CIRCLING around the lowly, yet ever above them, the bright Bird flieth. Again she stoops, and fearlessly enters the door of THE LOWLY SMITH.

2. She hath faith in God, and perfect Faith removeth all fear—a simple lesson she came to earth to reveal unto man.

3. Gentle Dove, thou art the Friend of Man. Thou dost not stand back shocked at outside dust or dirt, but dost enter fearlessly upon thy mission whithersoever thou art called.

4. The Anvil's ring does not terrify the Bird, emblem of God's voice, neither does the dust falling in flakes from the blazing Fire sully her spotless plumage.

5. And now she hath lighted upon the Forge, and commenceth her instructive lessons to her lowly friend.

6. Thou art, oh, Smith, the stay and staff of all the lowly laborers on God's footstool. All come to thy Forge, and depend upon thee for the tools with which they earn their daily bread.

7. The Tiller of the Soil feeds thee with his fruit, but in assisting nature to feed you both, he must needs have the use of thy well-skilled hand. His Plow and Spade and Pruning Hook have all assumed their useful forms beneath thy sturdy stroke.

8. Thou hast fashioned his tools for the labor, turning the Iron and Steel into good witnesses in thy favor.

9. The Builder, of whatever material used, must upon thee depend ere he takes the first firm step.

10. His tools come forth strong and well tempered from

thy dusty shop, and the beautiful edifices he constructs as homes for his fellow-men, are results partly indebted unto thee for their existence.

11. And the lowly Weaver, as his Shuttle singeth a merry song, would come to thee should that shuttle split or want repairing. He, too, acknowledges thy instrumentality in every web he weaves, even unto his web of Life.

12. And the Printer, too, must seek thee out to mend his broken Press ere he can send forth his rays of Light unto his kind. Thou dost seem a man of iron nerve unto whom all the weak apply for help to shield them from the accidents of life.

13. Thou art unto all trades like the Mathematician unto all sciences, or, like man unto the creation, the Link uniting and combining all things in harmony.

14. Thou art God of the Trades. With thy sustaining arm their labors commence, and thus thou dost seem the Creator of the seeds whence trades come. Remember this is purely in an outside sense, for there is but one God in reality, and when thou art termed "God of the Trades," thou must not presume upon the name, else thou dost become more dusty inside than thou art outwardly.

15. Not only are trades indebted unto thy strong arm and willing spirit, but nearly all science is in a measure dependent upon instruments of thy construction, or upon instruments thou didst make the tools for constructing, in their various formations for analysis or discoveries.

16. Thou dost seem an outward center, around which revolve all trades, professions, or occupations that employ thy kind in their walks through life.

17. High and low, so termed, come unto thee to ask favors in their need, yet thou art in turn dependent upon all, as the links of an endless chain all welded fast within one another.

18. Thy outward occupation is very useful unto man, and thus is good and noble.

19. True nobility and usefulness can never be separated.

God is most noble, and surely he is most useful unto his needy children.

20. Thou dost imitate Him in making useful implements from his created matter. The Iron thou dost shape into numberless blessings for thy kind is most inanimate. The Steel produced therefrom of finest cast and temper is lifeless; yet with these lifeless and inanimate forms combined by thy skill, thou dost give thy kind most acceptable enjoyments.

21. The earth giveth up her lands unto thy Plow. The Forests fall before the Axe thou hast made, and the bright and nourishing corn is gathered by using implements thou hast builded.

22. Numberless are the benefits thou dost outwardly bestow upon thy kind. And as the outward and inward are so intimately connected, thou must bestow good gifts that endure in their effects forever.

23. Thy muscles wield the Hammer, and thy Anvil's vibrating sound circles upward toward God. The air catches the tones, mingles them with murmuring brooks and warbling birds, in the soft sighing breeze, blending all in one full swelling tone of earthly harmony.

24. From thy every stroke ascends a prayer, joined in unison with nature's voices, all asking, "Father, upon thy outer works be pleased to pour thy denser blessings."

25. The air is purified by the falling shower, the shrinking brooks are filled, and the little birds sing sweeter songs in the bracing breeze. And thy strong arm, too, is nourished by the answer to thy ringing prayer for daily bread found in the food thou thankfully dost earn.

26. Thou dost sing thy daily song of praise unto Him who is most worthy of all praise, and in return dost reap enjoyments thou dost seek for.

27. The Husbandman, the Architect, the Weaver, and the Printer, and all else who daily labor for daily bread, sing their muscular song of praise unto God.

28. Thy Anvil's joyous ring leads the choral song, and

startled nature listens in awe at the tones of useful melody. One by one the strings vibrate until they upward rise in grand, full swells, filling the blue ethereal vault with the Song of Life.

29. Of useful life they sing, and every tone doth bring down bread for the needy. The tones are strong and firm, yet in sweetness wanting. The spirit-string hath not been reached, and the tones fall short of that celestial harmony unto which the Father loveth most to listen.

30. As thou dost lead the daily song and lowly throng of thy laboring kind in that which supplies their present want, lead them also in those higher devotions which produce higher enjoyments and more lasting favors.

31. Be thou the leader on the upward march. Let thy every stroke sound unto thy kind as the revealer of some new and beautiful truth, and let thy Anvil's ring ever proclaim glad tidings unto man.

32. Do not become so enraptured with thy dusty shop as to forget there is a bright home for thee above the earth, wherein only thy spirit will labor, and labor only to enjoy.

33. Thy God should claim thy every thought. Thou canst not strive to benefit thy kind, without every thought becoming, as it were, welded unto thy spiritual being. Thus thinking produceth an elevated affinity—an affinity for that which is pure and holy, which, in turn, links thee with God, the purest and most holy.

34. If thou dost cling fast unto thy iron and steel, permitting them to take the place that should be occupied with and by spiritual things, thou art forsaking the acceptable in God's sight, and clinging unto dead weights, which retard thy progress.

35. Thou wouldst laugh at one who had a long journey before him, if he fastened his anvil upon his back, to carry into a land where he could not use it. Yet this is precisely thy position, if thou dost chain thyself to such enjoyments and such knowledge as only thy trade bringeth thee.

36. Thy trade is useful unto thy kind and unto thee, if it assists you onward toward God, for this is the only real usefulness. And thy trade will help thee toward him, if thou dost use it as a means of glorifying him.

37. If thou dost only think of thy occupation, thy affinities become much lower than if thou didst expand thy spiritual perceptions by high communion with thy own or others' spirits.

38. The spirit hath higher perceptions than aught else connected with man; and hence, if thou dost encourage these perceptions, truths will become simpler, thou wilt expand more and still more rapidly; whilst the fleshy powers are at best very limited in nature and extent.

39. God is the spiritual fountain, whilst earth is the fount whence flesh cometh. Thou seest that thy hardest steel wears and changes in time—thus wilt thou. God remaineth eternally pure and good.

40. If thy body becometh dusty, and the dust adheres unto thee by the perspiration flowing freely from thy body, and if thou dost wish to cleanse the body, thou art careful to have clean water. If thou art thirsty, thou wouldst prefer a draught fresh and pure from the cool spring.

41. In every thing connected with thy outward pleasure thou art particular. Thy Iron will not work well, if it be not pure; thy Steel will break or batter, if it be not hardened rightly; and thy fire used to shape these metals into useful tools must be clean and clear of trash, to enable thee to do good work.

42. These things are truths, daily proven in thy daily labor.

43. Thou art not an Iron or Steel man. Thy life is not a consuming fire, but an eternal pleasure-ground. Spirit is the great distinguisher, elevating thee above the lower creation.

44. If thou art so careful of all those things which change so rapidly, why so careless of that which eternally endureth as thy own self? Thy spirit forever liveth—thy flesh, as thou hast seen, is again returned unto earth.

45. Go thou to the fountain of God's light and love, his Intelligence and Mercy, and therein bathe thy spirit, even as thou dost with water cleanse thy outer body. Stand not aloof from the high pleasures he would fain bestow upon thee.

46. As thou dost add link after link to thy endless chain of Life, let every one bring thee nearer unto God, and let them be larger and more firm. Let them be made of material more and still more refined as they approach nearer the Fountain of All.

47. Thus wilt thou progress step by step in knowledge and in the enjoyment which pure knowledge brings.

48. Thy first links will be coarse and rough, the material brittle and easily broken, but every successive one adds new strength and beauties. With knowledge cometh skill; and if in thy higher stages of progression false metal be offered thee, thou dost remember thy starting links, and reject the offer.

49. Let thy life be pure as thy measure can comprehend. Always aim at good work. As thy earthly reputation is elevated by good results, by making good and useful implements for thy kind, so is that inward reputation advanced in the sight of God by faithful good works in the Spiritual Shop.

50. Good outward labor will not annihilate spiritual responsibility.

51. Thou canst not make a single tool if thou dost not know how; neither canst thou enjoy spiritual pleasure if thou dost not know how. Of what use were light, if all were blind? or Love, if none could feel its pleasure? Of what use were God's voice, if none could hear?

52. Thou canst see, thou canst love, and canst hear thy Father's voice. Then cultivate thy spiritual vision, that Heaven may be visible; cultivate love, that thou mayest eternally feel its holy sweetness, and ever listen for His voice, that thou mayest hear the central tone whence cometh all harmony.

53. Thy Anvil rings beneath thy stroke, and thus is ever truthful to the tone implanted in its nature. Thy fire burns in obedience to thy skillful combinations of God's effects. Thy Iron warms, heats, and, ere it reaches the burning point, thou dost take it from the very verge of destruction, and with skillful strokes produce strong and lasting proofs of thy usefulness unto thy kind.

54. Thou art thankfully repaid by receiving in return the combined usefulness of all for whom thou dost labor. Thou dost aid them, and in return art aided by them.

55. If man, the earthly child of God, rewards thee for thy every useful act unto him, and he is still so imperfect, must not thy Father reward thee for all thy spiritual nature can accomplish for him?

56. Canst thou labor for God without reward? All labor he requireth at thy hands is good. To labor for him is to manifest his love in thy deeds among thy kind. Make them to feel the happiness which can come alone from within the divine attributes of Deity.

57. Presume not to live an idle, inward life, because, perchance, thou mayest outwardly labor very hard. Thou canst think of things higher than Iron or Steel, or even the most refined Gold, can ever go. Thy mind should not become a dusty shop, filled, as it were, by old scraps of worn-out things, which may have been very good in their time, but have, in common with their time, passed out of use.

58. Sweep clean thy floor, have every tool securely in its place, that thou canst leave the shop at any time, and still it will look well, reflecting credit upon its occupant.

59. A hasty piece of work is given thee; tool after tool is caught and handled nimbly, dropped again in its place until again required, and it is really a pleasure to the beholder to watch thy orderly actions. When the work is finished he leaves reluctantly, almost sorrowing thou hadst worked so swiftly.

60. If disorder enters, how different the results! Every tool is scattered over the floor, and whilst the right one is

being sought, the iron cools, must be heated again—thus losing time. Perhaps the most important tool is so out of repair, that it must be dressed over again ere it can be used at all—thus sorely taxing the time of the impatient employer.

61. There is a chain connecting the outward with the inward.

62. It is very strong, yet every man can increase or diminish its strength. If he become enamored of the outward, when any important work is to be done his tools are scattered about and out of repair. He must thus at best work slowly, and his ragged tools prove themselves in the disfigured work.

63. If his spirit have full control of his mind, all the organs are kept in repair and placed properly, to be most handy for use in any emergency that may occur.

64. Let the most wary reasoner enter his shop and place before him a difficult proposition to solve. His spirit quietly and carefully views the subject in all lights, tests it with the light within, reveals its bright points, its shady niches, and finally sums up the result in unmovable truth—puts the tools quietly back in their places, and waits for another object to work upon.

65. It is impossible to deceive the one who is constantly regulated by the spiritual powers, for they in turn are connected inseparably with the Fountain of Purity, wherein is no deceit, and consequently no affinity for that which deceives.

66. Thou knowest that thy Iron and Steel would never unite into the good and useful implements of trade without thy knowledge, exerted in unison with thy strength, be brought to bear upon them.

67. And thou shouldst also know that this very knowledge is a result of thy spirit's connection with thy animal powers, and that both are indebted unto God for all they separately or conjunctively produce, which takes the shape of thy own individuality.

68. As the use of the hammer and sledge gives thy arm strength like unto the metals upon which thou dost labor—making thee as a monument unto thy healthful occupation—so will thy inward labor give thee knowledge that shall increase thy strength and elevate thy monument high above all earthly things. It will rise above the anvil's ring or hammer's sound, and in the Heavens receive newer beauties forever.

69. Practice virtue inwardly as thou dost usefulness outwardly.

70. If thou dost cease laboring with thy strong arm, it dwindles in size and strength, and ere long can not perform half the labor with the same ease with which it had accomplished the whole.

71. Thus, with thy mental powers, if they have been in full force all employed earnestly, nicely regulated by the spirit-controller, they produce glorious results; but let the controller cease its sway, and all the machinery moves slower, more uncertain, and can not overcome half the amount of obstacles that were previously removed.

72. Thy outward nature, as thou seest, is but a demonstration of thy inward nature. Thou canst not make the first stroke without using thy whole being to assist thee. Thy spirit starts the machine, directs the power, aims the blow, and finally the Hammer hits the Iron.

73. Yet think not that this taketh time sufficient to explain it in its accomplishment, for, in the daily habits of thy life, thou dost become so mechanical as to want but little outward guidance from thy regulator.

74. Whilst thy Iron is heating, thou canst in one day think volumes of holy thoughts. Thy spirit can arise and go unto its Father's house, and therein reap pleasures that the observers dream not of.

75. Thy eye takes in the progress of the fire upon thy object placed within it, and thy thoughts become two-fold. One of an elevated cast drinks in the purities of Heaven; the other, of an earthly nature, circles around the heating

labor upon, but ever leavest the higher thoughts in the holier realms of happiness.

76. Thus thou art a man of God, and still of thy kind art one. Thus canst thou patiently labor for both by doing unto both thy highest duty.

77. The one duty merges into the other, for whilst God is thy Creator and Father, man is his child and thy brother. Serve God and man. The one with thy highest aspirations, the other with thy kindest sympathies.

78. As links of an Eternal Chain, cement thy kind unto the pure Source whence all connected with them hath ever come.

79. With words of love cement them. As thou dost outwardly furnish them with implements so useful, be also ambitious to serve them with the more lasting implements of Light and Love, which forever endure.

80. They are bound by thee in outward things, and daily acknowledge thy usefulness by using the fruits of thy hand. Oh, then, by faithfulness unto God, make them acknowledge also thy inward instructions to result in inward and far more lasting blessings.

81. Band them together as brethren of elevated affinities.

82. Elevate thyself toward God by thoughts of holy nature, and by expressing thy thoughts unto thy kind, thus raise them.

83. God's goodness is unlimited. Thou canst with his iron and his knowledge used by thee combined, produce almost innumerable products, which, in their usefulness unto man, prove themselves to be good. The goodness is all his, and if thou art faithful unto the sweet voice within thee, thou wilt have naught but enjoyment.

84. Think not that thy Heavenly Father is selfish—rather believe that every thing being produced from him and by him, and all being useful—all producing for all a blending sum of happiness, believe that this sum is pure and far more good and lovely than aught below him can conceive.

85. Thy progression in thy daily labor showeth thee, if rightly viewed, avenues leading unto mighty truths.

86. When first thy trade is commenced, thou hast no skill outwardly. Thy strokes are awkward, and thy iron unmanageable. The fire will not burn to suit thee—either too fast or too slow; the iron heats too slowly or burns, and perhaps when all else seems right, an awkward stroke knocks it from thy smarting hand, and thou dost feel discouraged.

87. Time, and patiently persevering, bringeth their reward in the knowledge imparted unto thee. Thy anvil hath a different sound; the hammer seemeth almost to go of itself, and all that is made by thee assumes a more substantial and still more beautiful shape and form.

88. As thou dost progress in obtaining the mastery of thy hammer, thy fire, and in obtaining more knowledge of the iron and steel thou art using, thy tasks all become easier.

89. Thy muscles, too, grow and strengthen day by day and year by year, until thou art capable of performing labor that unto the inexperienced seems miraculous.

90. Thus thou dost grow, from the uninitiated apprentice, gradually into the experienced and skillful workman, unto whom all connected with thy trade is easy.

91. Again turn inward, and thou wilt find that all this progression started first within thy spiritual nature. Gradually it grew upon thy mind, and produced thoughts more and more in harmony with thy occupation, until the mind and body were capable of exerting their powers almost independent of thy spirit.

92. If thou art true unto the requirements of thy spirit, thy inward progression will be as systematic, and as firmly onward and upward, as thy outward course.

93. It would seem sufficient proof to substantiate this truth in thy mind, to say that thy outer progression is but a result of thy inward actions.

94. Thou knowest that thy spirit perceives truths more

and still more clearly as age advances. Those things which were all clothed in mystery in thy childhood are clearer in thy youth, and far more plain in thy manhood.

95. Thou thus dost demonstrate within thyself that perception of truth is the only advancement of spirit. Then to progress inwardly thou must still ever more clearly perceive the truths of spirit, as outwardly thou dost progress by perceiving the truths more intimately connected with matter, such as the iron and steel upon which thou dost labor.

96. Thou wouldst not ask the uninitiated apprentice to take thy place at the Anvil, for thou hast experienced the truth that he could not do it. Neither will thy Father in Heaven ask of thee the accomplishment of things thou canst not perform

97. But as thy apprentice becometh in time as thou art—the experienced workman—so dost thou inwardly become more and still more worthy of still higher truths.

98. Thou art on a plane, one end of which is in the earth, the other in the Heavens, in the eternal presence of Jehovah. Oh, Man, whilst in thy daily labor thou dost demonstrate the great progressive truths, do not in thy spiritual aspirations reject the highest point unto which progression can ever lead.

99. When thou dost prove in thy most trivial action that all nature progresses, all art tends upward, do not forget that the highest progress of the highest nature is couched within thy own immortal spirit.

100. From the bars of Iron and Steel thou dost produce the tool most useful unto thy kind, yet it was not in them in form before thou didst upon them exercise thy powers. The substance was there, but not the individual implement.

101. Thus with truth thou wilt ever find that which becomes molded to suit thy organization in every thing upon which thou dost exert thy powers. Thy skillful hand produceth things which reveal thy hand in such distinct-

ness that all accustomed to view thy productions know instantly thy work.

102. God vieweth thus thy inward labor; he knoweth the capacity of thy spiritual, mental, and physical powers, and as thou dost regulate thyself, so dost thou reap thy own reward. If thy spirit lose control of thy mind, thou must suffer as would thy outer occupations if thou wert to become careless, leaving thy engagements to be filled by the unskilled apprentice.

103. When so attentive to the things of time, it would also be well to watch that more precious part within thee, around which time is but as a shell that breaks off and decays.

104. Do thou also turn heavenward, and strive to help thy kind with thee up the plane.

105. Forge for thy kind strong links of high affinity. Draw them from their lower natures into their higher privileges, giving them ever proofs of thy love for them, in all things acting for God in the restoration of Man.

106. Do not submit unto man's dictation when thou must know that at best on earth he is imperfect and prejudiced.

107. Do not forge fetters for thy lowly brethren, but in all things and at all times stand up a man honored and honorable in the sight of God. If thou dost not respect thyself, who will respect thee? If thou dost not respect God, thou dost not enable thyself to comprehend his respect for thee.

108. In short, if thou art not a man in spirit, all spirits and the Fountain of spirit know it intuitively.

109. There is a portion of true knowledge which is too little thought of; it is this: Every man exalteth or condemneth himself.

110. True, through God's attributes he is exalted, for they alone are perfect parts of a perfect whole; but the truth that man suffers from infringement and enjoys from obedience, sheweth God's intention to be that man should

be an individual being, with control of these attributes so far as able to comprehend their operations within himself.

111. As in thy trade thou dost succeed or fail in proportion as thou dost understand the nature of the things among which thou dost labor, and as thou art by practice adapted unto that labor, so in thy spiritual nature thou dost succeed or fail in proportion as thou dost understand God's attributes, and in thy daily life live in conformity with their pure dictations.

112. To enjoy requireth comprehension. How difficult thy labor, if thou dost not know how thy object is to be accomplished! And as thou canst comprehend thy outward labors, so canst thou begin in thy earthly sojourn to comprehend thy eternal life. Strive for this comprehension in its highest earthly development, for this very striving, as hath unto others been said, is part of thy eternal ascension.

113. Thou hast often had given thee outward tasks that seemed most difficult to accomplish; yet, when thoroughly understood, they became not only easy, but created pleasure in the very overcoming of them.

114. Again is this like unto thy inward nature. A great truth startles thee; thou art so astonished, and canst scarcely think at all; yet as the fogs of mystery clear away from the plain substance, thou dost grasp it as a lovely gem dropped from angelic hands to cheer thee onward toward God.

115. If thy fire does not work well, thou dost examine it carefully, remove the grate and see that there is no obstruction in the draught, examine the coal to see if there be any trash among it that will neither burn well nor let the willing coal perform its wonted duty.

116. If thy hammer is out of repair, thou dost dress it into perfect order; thy every tool is made complete for instant use.

117. And if these Irons or Steels, being inanimate, and producing only inanimate results, have necessarily thy

care, how canst thou help knowing that if thy spirit be not kept in order, thou wilt never do good work with it?

118. And is not the spirit far more worthy of labor than all the iron ever produced from earth? Thou wouldst not labor to produce that which ended even as thou didst finish its construction. Thou wouldst despise the Smith who accomplished nothing useful for himself or his kind.

119. Does not all thy earthly labor crumble from thy spirit at death of thy body? Thou canst not take thy choicest outward production with thee into the realms of purity, for matter is too dense to enter therein.

120. Oh, then, labor in that wherein labor is eternal. Perform all thy outward duties, for thou hast a body, and unto it are attached outward responsibilities; but how small these are in extent compared with that eternal responsibility attached unto thy spirit!

121. The one like unto the sand upon the sea-shore, the other as the earth upon which the atom resteth; the one as the dew-drop, the other as the warm sunlight which drinks it up, to again deposit it in the boundless Ocean of Eternity.

122. Thy atomic part hath its measure of happiness implanted in its existence, and into thy hands is given the power to expand this measure by the enlargement of thy comprehension. If thou dost only comprehend the material substances, remember, this comprehension is far more limited than to fully understand whence came this power of comprehension.

123. Tradesmen are too careless of their Individuality. They seem to think that because they labor outwardly for support, that they are thereby degraded. They reveal these thoughts unto others and in so doing lessen the respect really due them.

124. It is noble to labor for the good of Man. The highest labor is that which enlightens and elevates his spirit; but if his body be constantly kept uncomfortable, this state

of being must check his power of ascending, by employing too much thought about earthly things.

125. If thou art unlearned of man, dost thou know thou art the child of God? Surely thou hast felt that yearning after that which is above and beyond thy present. Whence came this feeling, this want which earth never hath supplied or can supply? And why yearn for that which is above thee?

126. Oh, Man, thou art in the channel of God's light and love, which ever seek to return to their source—as thy own blood unto thy lungs and heart—to again receive that inexpressible purity from Deity's presence, to again return unto the circumference of space!

127. Privileges unto thee are given most pure and holy. Thou art in the image of Perfection. Grand is thy destiny. Thy soiled hands and hardened muscles—as unto others hath been said—can not stand between thee and God.

128. His power revealed in his Love descendeth within thy inmost spirit-sanctuary, purifies the temple, and giveth heavenly joy as thy reward for receiving. God giveth all, and thus is it more blessed to give than to receive; but with man it is far more blessed to receive God's favor than to reject it. In the one case, all happiness is received; in the other, all is rejected, for there is no happiness independent of God.

129. When peace and joy shall reign on Earth—and it is thy duty to hasten that glorious period—then, oh! Smith, shalt thou be commissioned to beat the warlike implements, formerly used to hasten men off of earth, into good and useful tools of trade.

130. Such thy mission, and thy reward will be found so full and glorious, that thy earthly labor will indeed seem like unto the passing breath of air that fanned thy cheek, and was no more forever. Man, in his most rapturous imaginings, can not reach on earth the commencement of Heavenly happiness.

131. His highest attainments may be likened unto the Traveler, journeying unto the distant city, in which all near and dear unto his spirit dwell. As he approacheth the termination of his journey, his strength gradually fails, and just when the tops of the distant spires become visible, his happiness overcomes his feeble strength, and, freed from restraint, his spirit flieth home to rejoice forever among the rejoicing.

132. Over his pathway Hope's taper shineth, reflecting purities still beyond, yet ever enjoyed as comprehended. Oh! reject not this light, for without it all were dark as night unto thee, and thou would stumble around thy darkened circle an abject, forlorn, and hopeless creature.

133. God hath within thee placed this yearning of Hope that can never die. Follow in its light, and though the city may seem enshrouded in misty doubts, and thy pathway filled almost with temptations, still struggle on, for he who holds out unto the end is in advance of all.

134. Grow in strength and wisdom daily. This thou canst only do by living in conformity with the attributes of Deity. There is no knowledge independent of God.

135. The animals, birds, fishes, and insects, all have an intuitive knowledge which is, by its resultant effects upon them, known to be good. They enjoy life, apparently as happy as they possibly can be made.

136. Man hath a knowledge above their highest powers, yet he receives from the same things food, and from the same waters quenches his thirst. He would live and die a happy animal if his powers were all confined within that termed animal nature.

137. He hath one gift which all the universe without could not equal or produce. This, the greatest of the great, is his immortal spirit. Produced from essences of divine purity within his Heavenly Father, all else beside its brightness is dense and dark.

138. God is the Eternal Ruler and Creator of all. Man, his child, hath within his spirit, necessarily, germs of these

great powers. He is the child of a ruler, and hence hath in his childish nature the child's portion of the ruler and creator.

139. No one would say that God can not govern himself; and if man was by God given existence, and in that existence hath a spark or germ in unity with God, he must, as a consequence, be in a measure his own being, and, as a consequence again, have powers of ascending or descending, and be in either case responsible.

140. And wouldst thou, oh, smith, or tradesman of any name, wouldst thou be exempted from this responsibility?

141. If so, thou wouldst descend from manhood, and among swine feed, fatten, and die. Oh, cease to view only the dark parts of life, for, by constantly living in the dark, your eyes become weakened, and can not behold the light without pain. Thus this course is proven most unnatural, for life without light can not exist.

142. Could you descend into the regions wherein only animal formations dwell; could you lose your spiritual nature for one day, yet still retain a consciousness of your loss; oh, what agony! what untold horrors would freeze your blood!

143. A MAN reject his manhood? A child of God give up his birthright? Oh, how thankful thou shouldst be that this is beyond thy power! Poor, blinded mortal, thy Father is good and most loving. Why wilt thou turn down in the darkened way, instead of eyeing the light, and ever ascending toward eternal happiness?

144. It is thy duty to be happy. God created thee, and surely he is happy. The animal formations and the vegetable kingdom are happy, because they can not transgress. All, save thee, oh, Rational child of God, are blessed with happiness!

145. Didst thou seek at thy Parental fountain, wherein alone is thy nourishing joy, thou wouldst never seek in vain. The fountain is boundless, the joy therein pure as the enjoyments of the great and loving One, of whom thou art and unto whom thou wilt return.

146. Oh, child of God—thou man of Iron muscle—thou God of the Trades, arise, and homeward take thy way!

147. Thy Father calls thee Heavenward! Oh, labor for him alone, for therein canst thou only find purest earthly enjoyment and eternal happiness in his Holy Presence.

148. Thus spake the Dove, and her loving tones sank deep into the spirit of the listener. Every word was weighed well, and as tone after tone convinced him that Love, pure and spotless as her own white plumage, was the cause of every word uttered, his feelings became softened, until, as a trusting child, he learned her wisdom daily.

149. Daily he grew and strengthened, until in noble manhood he stood up among the wise of earth, teaching them truths whose clear, transparent simplicity was pronounced almost miraculous.

150. In his daily labor mighty thoughts hovered o'er him, and his brow was by angelic hands wreathed with the living beauties of his Heaven-home.

151. Such is ever the fruit of the seed planted by Divine Inspiration. How nourishing to the thirsty spirit, and oh, how very congenial unto the spirit of man is the voice of his loving Father!

152. Let no man think that he is unnoticed by God.

153. All mankind are His children, and more near and dear unto His great spirit than they can imagine. Would they reflect that indeed He is their Father, with all the feelings of a perfect Parent, surely they would act more in conformity with his high purity.

154. Did they love their Heavenly Father as they love their own dear children, and strive as earnestly to do him acceptable service, they would enter into higher appreciation of his numberless blessings bestowed upon them. Thou must, oh, man, enter into affinity with thy Father, to be enabled to enjoy his gifts, for no gift can benefit thee save by thy own capability of understanding that which is given.

CHAPTER XXVII.

1. AND now the Dove hath arisen above the earth, and the light of the morning sun glances from her silver wing. She circles around the lowly Laborers, sees them cheerfully commencing their daily labors—some joining with their rattling song their inner strains of harmony, others quietly working on absorbed in deep and holy thought.

2. Through the few she hath addressed the many, for every one who labors outwardly is in sympathy with all; and when she unfurled her flag, and revealed the brilliant words, "Love for the Lowly," she did not bound the meaning; 'twas endless as the love of Him whose voice she represented.

3. Every tradesman, whatever his badge had been, hath listened gently to her tender voice, and with his lowly kind hath joined his "Hardened Hand and softened Heart" into an ensign which now is streaming from her beak, as heavenward she takes her way.

4. She saw them poor and dejected, almost hopeless; unto them she spake, and as they listened, Hope resumed her sway, poverty was stricken down by spiritual wealth, and dejection was turned into the sweetest smiles.

5. As she circles around above them, a laborer casts his eye upward, and sees her floating in the light. He tells his kind, and every tool is dropped, and, as one by one view her, a simultaneous shout bursts from them—a burst of heartfelt joy, that startles the dewy morning as though myriad larks had risen with their song and heavenward flown.

6. The Ensign is unfurled, and, with it streaming in the

light, she swiftly flieth round them, encircling them in a band of holy joy; and now with speed of light she cleaves the airy space, upward and onward, upward and onward.

7. The eager gazers watch her course, and when the last trace of her bright form is lost in the blue ethereal vault, they cheerfully resume their labors with thankful spirits. Thankful are they that God hath spoken, and that they have listened unto his loving voice.

8. They are happy as their comprehension can measure joy.

9. And the loved Bird centers inward toward the heavenly home. As she approacheth the regions of eternal day she is again greeted with the "Welcome Home," sung by myriad angelic voices.

10. They watch her course, and as she flieth onward, they catch the meaning of the simple words upon the streamer floating from her beak, and their inmost beings swell with holier joy than Heaven ever gave them before.

11. Now she sits upon the hand of The Highest. The emblem of her success, "The hardened Hand and softened Heart," is by the Father's Hand hung high upon his Throne, that all may know 'tis most acceptable.

12. Again He giveth proof of His love by crowning the gentle Dove with a circling Diamond, that ever reflects the purest light of Deity.

13. She is bidden rest her tired wing, for again to earth she must go, with greater power than she before hath been given.

14. From the Divine Hand her food is given, and sweetest fruits that grow in Heaven are offered freely. This is her home, and in pure celestial joy she strengthens. She hath freely given and doth freely receive. She hath performed her mission in encouraging the Lowly to perform theirs; thus living out all that unto them she taught as dutiful.

15. Her strength increases, and new powers are given for her to control in her new mission.

16. Again she enters the holy Presence. Again are her wings plumed for combat with darkness. Again her mission is unfolded to her view by the great and good Creator.

17. "Go thou to earth, and my lowest children raise; point them upward; give them foretastes of Heavenly joy, that earthly bitterness may not overcome them. Go seek the most forlorn, the hopeless Outcasts, and bring them home."

18. The brilliant Crown is firmly set upon her brow, that in the deepest darkness she shall ever have the true Light around her path.

19. From His Hand she flieth. As she cleaves the atmospheric purity, the expectant host again wait patiently to know what new blessings she beareth downward unto earth.

20. She fills them again with new joy, as another brilliant flag appears floating from her beak, upon which is written by the hand Divine, "HOPE FOR THE OUTCAST."

21. A silent, joyful spell binds their voices, for the pure love of their God is shown in this most holy mission. Gradually their tones find birth; rising from their purest depths they grow and strengthen, until the dome of Heaven echoes back their joy in repeated strains of happiness.

22. The Dove is overtaken in her flight by their loving sympathy, and with swifter wing she cleaveth space asunder.

23. Down, down to earth, fearless bird, thou art going. there to enter fearlessly the darkest dens despair hath built.

24. Thou art going to show wherein is "Hope for the Outcast."

25. Thy holy crown must give joy to the joyless, and hope to the hopeless, and light unto the darkened spirit.

26. Where man in his selfish pride hath disdained to go, thou art going. Thou must prove unto all that God loveth only Goodness.

27. Thou must show the most degraded "Outcast" that

the name man hath given them had not birth in Heaven. Thou must prove unto God's lowest children that he hath never cast them from his loving spirit.

28. Show unto man that "Outcast" is not known in the home of Love. In God's Perfection there is food for all, and none are ever denied who seek his gifts.

29. Again she enters upon her mission. Again prepared to sacrifice ease and enjoyment for the will of God. Again does she descend from Heaven's highest to commune with earth's lowest.

30. Her crown of haloed luster lighteth her way, and she enters fearlessly the dread regions of mental and spiritual night.

31. She does not pause to reflect upon consequences, knowing that God doth send her, and that he never labors in vain.

32. The unlearned in good, and skilled in errors ignorance hath builded, are approached with knowledge of such simplicity, that they comprehend their situation with a sorrowful humility that proveth them to be indeed intelligent children of God.

33. She doth not reprove them; why should she? Are they not already suffering most keenly? And if they do not suffer, is not their very hardness of heart sufficient to create sympathy in all who have ever loved? No, the Voice of God doth never reprove the fallen.

34. And when Man hath assumed an unnatural position, and acted in unkindness to them beneath his station in life, let him not presume to think he is acting in imitation of his Father in Heaven, for God is not in him.

35. Love worketh every man's reunion with God. And what is a reunion with God, save a free access unto him through the channel of his holy Love? Every man at birth and in his conception is conceived through the agency of Divine attributes, which attributes are as eternal as Him of whom they are.

36. Every child created is a child of God, and created

through the agency of these eternal attributes. God is not fallible that he should err, neither is man God that he should be infallible.

37. Having within his spirit a receptacle of that which created him, the Divine attributes, he can never close the receptacle, else would he be greater than God, whose attributes created him. Cause is ever greater than effect, and thus can fallible man never shut himself from God's power of loving; and as he hath within his spirit the germ love created, that germ will grow the instant Love of God falls upon it.

38. Man may think God favors some and does not favor others of his kind, but a fallible measure can not measure infallibility.

39. All men have felt that God loveth them. They may call him by whatever name they please, or may even be so ignorant as to not call upon any name representing him, still there is that within every human being which ever aspireth upward, and every child of God hath affinity for God as his comprehension can measure Perfection.

40. As unto thee, oh, wise man, appears thy most ignorant brother, reflect how thou must appear unto perfect Wisdom, and learn charity of that wisdom!

41. Man on earth, with his greatest attainment, is very limited.

42. He is as a germ which eternity quickens into life, giving ever more pure and holy fruits, and receiving ever more pure enjoyments, which are fruits of higher affinities.

43. Oh, man, when thou art reveling in luxuries on earth, and which are by earth produced, do not forget thy immortal spirit ever longs for that which is ever above and beyond.

44. And when the sufferer is famishing by the wayside, and thou dost not minister unto him of thine abundance, thou dost repel the holy influences of Divine Love and enter into affinity with its opposite.

45. What matter how low or degraded a brother appears unto thee, he is an heir of God's kingdom, which is Love by Light revealed.

46. Go thou to him; if he reject thy kindly hand, offer again, for perfect love can never tire in well-doing.

47. It is a fearful thing for the strong to forsake the weak!

48. Suppose that God should forsake his children, withdraw from their spiritual being his own sustaining light-within, which ever cheereth them onward and upward, what dread night would envelop their being!

49. Then why, oh, ye strong, forsake the weak ones among you, and thus in actions pray God to annihilate his own love for you? As ye do unto others, the same do ye unto yourselves.

50. If ye are selfish, ye merit a selfish reward, and can not of love receive lovely gifts. Ye build your own monuments on earth, and upon them sit in Heaven. Ye can not forsake the lowly, nor trample upon the degraded among God's children, without being in turn forsaken by the high and holier feelings enjoyed by those who love.

51. Love bringeth its own reward, and this truth is that which regulates the opposites of the pure attribute as exhibited in the selfishness of man.

52. God's Love sustaineth the meanest reptile that crawleth upon his footstool.

53. His light nourisheth the lowest vegetable formation. Both the reptile and the lowest plant are a combination of parts representing an individual organization, which is a truth composed of and by attributes as holy as those creating and sustaining the body of man.

54. The only difference in them is, that man useth more of the attributes than the reptile or plant.

55. In man's body is encased the germ of higher attainments than in aught below him. His spirit is more particularly of God, because more intimately connected with

the Fountain of knowledge. The spirits of men are the only really valuable parts of them unto themselves, for at death of the body all else is but food for the reptiles and plants around their graves growing.

56. In view of these truths, what folly to stand aloof from a brother simply because his body is clothed in rags, or because he is degraded by animal passions !

57. He is nourished and cherished by the same God. He receives his scanty and coarse food from the same earth—breathes the same free air, if indeed he have strength to reach its play-ground—quencheth thirst at the same fountain. He lives and dies, and in life and death is a man.

58. In as much as all bodies are of earth, so to speak, and all spirits of God, it would seem strange for a rational spirit to condemn a body because, perchance, it was unclean, when within the body may be encased a spirit of higher affinities than the one condemning.

59. Surely no man can expect to take his fine body or its costly covering into Heaven with him, for the very striving to take them diminishes his comprehension of the Heaven and his capability of entering its pure, spiritual enjoyment.

60. All can see that God doth not value the outward above its deserts, for the beggar and king mutually return to dust, dissolved by the same laws, and by the same laws used unto the best advantage in the outward formations of nature.

61. Their spirits, too, return just so far toward God as they have been fitted to approach perfect Purity.

62. He who presumes upon his outward riches or outward poverty as being favorable in the sight of God, hath but poor ideas of perfect justice.

63. A good King and a good Beggar are alike in Heaven ; for as God is good, goodness is Heaven.

64. If the King despise the Beggar's rags and the *beggar* because of his rags, and the beggar in turn envies and hates

the king, it were difficult to say which, in sight of perfect justice, would be most degraded.

65. Condemnation is an infringement of perfection. He who transgresses the laws of God condemns himself to suffer the penalty, which penalty is in turn good, for it teacheth the law.

66. Let no man think himself outwardly above outward laws, or inwardly above the spiritual regulations of his being. And as all are spiritually children of God, and bodily children of earth, let all beware how they assume the regulations of others.

67. He who can see that God is good, knoweth enough to be good himself. And as God's goodness is bestowed upon all as is unto their natures best adapted, let all be careful to feel within them Love ere they act toward their erring kind.

68. Man may seem to err in another's sight, when in sight of God, his real judge and rewarder, he is doing his greatest good.

69. Let no man condemn another man, because God alone is perfect.

70. God doth not condemn. A God of perfect love and wisdom can never condemn those himself created and who are not equally perfect and wise unto himself. When man feeleth condemnation, his own wisdom chides him for his failure to apply wisdom and love. He who hath not wisdom and love within to violate can not suffer, for these being violated, is the inward cause of suffering.

71. An animal devoid of high spiritual gifts can not suffer from the infringement of that he has not. He can not infringe that he hath not knowledge of, for infringement assumeth knowledge of that transgressed.

72. Thus every man hath within his spirit that which rewards and punishes; and for man, as a mass, to punish an individual, is assuming a massive responsibility.

73. It is a pitiable sight to see man's littleness striving

to regulate God's greatness. Why presume God so weakly, and thyself so strong?

74. God created thee; thou didst not create him!

75. Oh, ye rulers among men, ye wise and so-called Great! whence came your wisdom, or power and greatness? Who ordained you to trample on God's noblest work, your own brother? Beware, lest those you injure be more acceptable in your Father's view than yourselves.

76. Charity should regulate all your actions and words. Not that which man hath named charity, which only giveth alms, but that perfect charity which is lovely sympathy regulated by an exalted wisdom. Ever remember ye are not perfect, and ever beware how you exalt yourselves, for selfish exaltation hath low affinities.

77. God, the Perfect One, must be sought to be found, yet is he ever near. His voice is quiet and low, but, oh, how sweet and encouraging its tones unto all who listen!

78. His voice—His holy Dove—doth never chide the fallen, but in gentle tones of love soothes their fretted feelings. Oh! be kind to those you think the erring. Commune with them when passion is ebbing, or when the calm hath followed the raging storm.

79. Go to them with loving sympathy in thine eye, and thou wilt be assisted by the dormant love within them becoming quickened into life and action by the genial rays of true charity.

80. Oh! be loving to those who hate, help the weak, soften the strong. Teach all, by loving them, how to love; by doing them good, how to be good unto themselves and one another.

81. With the degraded thou must practice, for that is unto them most wise and most acceptable. They might mistake the meaning of many words in thy teaching; therefore be simple, plain, loving, and let all result in goodness unto them, and they will greet thee as a good and true friend.

82. God hath in all things the witness of his love. The bright sunlight raiseth the vegetable from the earth. The warm rays fall upon the ocean waters; they arise into clouds, are carried over the thirsting plants in nature's fields; condensed, they descend in nourishing showers, giving drink to the thirsty, filling the springs with new life, and the rivers with new strength.

83. Who would condemn God because his waters fall upon the noisome places, stagnate, and create disease in all who approach them? And should the places be condemned when they in time, from the effects of this very stagnation, become rich garden plots?

84. Oh, how short-sighted is man! Not understanding causes, not being in affinity with the Cause-Fountain, he vieweth only effects, and wasteth time thereupon. He must remove causes of degradation ere he confer the greatest benefit upon his kind.

85. Truth removeth error. Love removeth hatred. Light removeth darkness.

86. He who knoweth these things to be truth, must teach them unto his kind, and thus eradicate the roots of the great tree of error.

87. No man can know truth and not teach it without diminishing his capability of receiving it. To progress, he must exercise his spiritual nature in the enduring truths of God, thus by labor expanding his own perception of the truths in which happiness dwelleth.

88. There is no idle truth, love, nor light. All are eternally active, and so are the fruits of their producing. He who would receive these great attributes within him must let them pass freely when received, else they stagnate, and for his part are idle, or, still worse, retrograde toward death.

89. They that have should give; they that have not should seek.

90. Would the rich of earth, in wisdom and worldly goods, give as God giveth them, their inward peace and

plenty would well repay them. It is impossible to do good without being lastingly benefited.

91. He who doth unto his brother good hath more to be thankful for than he who receiveth the goodness, for he in the action opens his own channel wider to receive goodness from God.

92. He who striveth to raise the outcast into true manhood is at the same time being raised by the fruits of the labor bestowed. It is utterly impossible to labor for God without being elevated, and no one can do good without laboring for Him.

93. Oh, Man! thy Brother calls to thee in tones of deepest, darkest despair, and wilt thou turn away? Oh, if thou leavest him thus, thou art not entering the highest regions of enjoyment! Thou art willfully limiting thine own Heaven; thou art cramping thy own eternal happiness; thou art forsaking God.

CHAPTER XXVIII.

1. THUS would the voice of the Dove plead for the Outcast. She would fain have the strong be noble and the weak lovely. She would have all mankind appreciate their high destiny in the future, and act in the present more worthily.

2. She hath turned toward the Prison, wherein are confined by high walls and iron bars the children whom God loveth, yet those man hath termed "Outcast."

3. She sits upon the high window ledge. An iron bar, firmly imbedded in the solid wall at top and bottom, separates the crevice into two parts, so narrow that her outward form can scarcely get between the stone and iron to enter the narrow cell.

4. The Bird pauses and reflects upon the works of man. A huge pile of stone, emblematical of the feelings which caused the pile to be builded. Iron Doors, grating harsh, discordant sounds, open slowly, admit a man, and then shut with a hollow sound that reverberates through the darkened passages—the knell of a hopeless spirit.

5. Windows which curtail the light and air God so freely gave, are representatives also of the small light admitted into the spirits of those who formed them.

6. And the grating door opens as the mouths of false teachers, entraps a spirit, and then, with a hollow laugh, mocks at its torture!

7. The Cell, upon whose window-ledge the Dove is sitting, opens. A man is ushered in, the door is quickly closed again and fastened from without. All is silent as death, save an occasional rumbling sound caused by the

different cells mingling their sympathy with the ones opened and shut.

8. Upon the inner ledge the Dove is sitting, and she quietly views the one who hath entered the hopeless abode.

9. His hair is matted over his brow, but as he brushes it aside with his hardened hand she sees deep lines which only guilty care could furrow. His eye is cool, and in it is a cell more deep and dark than the one in which his body is encased. His brows are heavy, and seem settling o'er the cells beneath, as a wintry cloud over the darkened pools of earth. His mouth doth seem as though Love had never passed its lips. Passions dire and dark are written in every feature. Cunning, Hatred, and Revenge have set their seal upon him.

10. Downright guilt hath stained his hand—he is a Murderer! Upon that brow the seal is set. Within that spirit Hope is a stranger. Oh! where is mercy sufficient for such as he? Who can shelter him? Who raise the fallen hope and bid him look to God, when within him all is dark and drear?

11. He is an outcast from the sympathies of his kind. Their love became as it were petrified, and could not reach him. He forfeited all their sympathy, for he wanted it not. He spurned his kind with bitter hatred, and bid defiance to them all. In turn the mass condensed their hatred, and upon him, as a focal point, poured the sum of wrath.

12. He planted seeds of hating passions, and they grew, bearing fruits that kindled rage in all who ate them. The fruit increased, and at last concentrated in the dire deed his hand had done, and which had led him to the narrow cell to end his days.

13. And now he sits upon his narrow bed, gazing down upon the floor—his chin resting upon his hand; but now 'tis suddenly lifted away, and he views the instrument his will had used in the last fell deed. His lip curls in deri-

sion, and again he leans down his head and gazes upon the solid floor beneath.

14. He hath not ceased to think. He is still a man.

15. He views the door; it is solid and strong; the window is too high to reach, and too small to escape through, were it reached. The sides and floor of the cell are of massive stone. There is no hope of escaping, and again he sits down to contemplate the future.

16. The Past is too vivid, the Present too dreadful, and his thoughts turn toward the hitherto unthought-of Future.

17. He sees day after day coming slowly and going slowly—hair after hair becoming gray, until at length he stretches out in imagination an old form upon the bed of death. He starts to his feet wildly, for a gentle voice hath whispered, "What cometh after Death?"

18. And now he raves in deadly passion, clenches the strong door with giant strength, but the iron is as immovable as the mountain whence it came. Words sweep from him which would almost deafen the little Dove had she not her God-given Crown to purify all that approached her.

19. He breathes forth hatred in horrid tones—all turned against his brethren who were instrumental in fastening him within a place where his only company was his own dread thoughts. From utter exhaustion his passion ceases, and upon his bed he falls in agony.

20. Sleep cometh unto the tired Murderer a sweet balm at times, yet again the imagination revels oft in the horrid deeds—again defying, hating, and acting as of old.

21. Upon his couch he lay, and the Dove is close beside him.

22. A smile stealeth over his roughened, care-worn face. His boyhood is around him; a sweet Sister circles his brow with a rosy wreath; a Mother greets him as her rosy boy, and a loving Father walks with him, hand in hand, around the old homestead. The friendly Dog licks his hand; the purring Cat seeks his notice by rubbing gently

against his boyish knee, and the soft summer wind tosses his silken curls beneath his sweet crown flowing.

23. A happy boyhood—lovely play-ground of pure affections—encircles him and upon his face worketh the stranger smile.

24. As strength returns, the after-years of darkness crowd upon his brain, and all is revealed in such horrible distinctness, that his own agony awakens him. A cold dew hath settled over his aching brow, and he groans in spirit.

25. Alone with his thoughts—to the erring most horrible, and to the good most sweet is this situation !

26. His dreams return to him, and side by side pass down through his mind. Childhood is far away in the days of innocence, and manhood is far gone in crime. He contrasts the two, and the childish innocence becometh brighter by the contrast. His mother's lessons come to his mind, and again he instinctively repeats them.

27. The olden joy seemeth let loose upon him to torture his present hours. Then he loved, hoped, and was happy. Again he startles, for again came welling up the tones heard once before, "Love, hope, and be happy;" and again the overburdened brain gives forth thoughts most passionate.

28. Thus within him rages a war more bitter than any strife he ever had with man. Within his darkened cell he battles with his darker thoughts, yet a seed is planted whose fruit in time shall bring forth fruit acceptable.

29. As day after day passes over him, his mind becomes more calmed, more contented with his lot, and his thoughts are ever played upon by the gentle Dove, who seemeth more bright and lovely from her contact with the opposite unto her purity.

30. When passions sleep, she speaketh unto the weakened spirit, ever bidding it to hope. First in tones whose very sweetness stirred within the prisoner deepest, darkest hatred ; yet the hatred raging, proved to her that within his spirit love had dared to stir.

31. As her soft tone thrilled through his spiritual being, his animal nature, swelled and corrupted with dominant sway, arose in its might to strangle the stranger voice.

32. When God speaketh, the speaking regulates all in wisdom. His tones can never be smothered by flesh, for the spirit vibrates, unheeding aught save the power which made it. And even the poor, stained child can not more limit or get beyond this voice than can the goodest man on earth. God's Love is illimitable. His love doth not favor a chosen few, and upon them lavish eternal joys, leaving part, and the most part, of his children empty.

33. As time wore on, the Prisoner did not dread his thoughts so much as of old. He gradually softened in spirit, and gradually ceased to chafe against the circumstances in which he was placed. Old passions weakened for want of food from without, and old loves came welling up within him in refreshing strength.

34. Stain was upon him, and he dared not ask forgiveness of God. He ever faced the victim of his wrath when his thoughts turned toward the future. His spirit wandered back to the early days, and traced the footsteps downward unto the darkened present. He played again in the old, long-forsaken home—again enjoyed boyish pleasure—and again in boyish measure was happy.

35. In seeking oft the play-grounds of memory his spirit became more tranquil, and in such moments the whisperings of the Dove were clearly and distinctly heard. It was her sweet presence that called up the innocent days of childhood; her voice assumed a mother's loving tone, and again communed with him as upon her knee he in fancy sat.

36. Time brought forth tears in answer to the reflections in the solitary cell. He wept as only the hopeless can weep. His agony was so intense, that, to behold it, were far more painful than to witness the rage of his deadly passions.

37. In Agony is Hope born. God doth bring forth from

man's agonized spirit the Hope-balm to soothe the sufferer. He bringeth forth from his opposites the balm which must heal the wound of the erring. As the drouth of earth asketh of God rain, so doth the agonized spirit ask for the dews of Hope.

38. God worketh his own Glory out of all opposing elements. As the Prisoner wept in hopeless agony of spirit, a gentle voice whispered, "Hope." Alas! he felt forever an outcast from God and man. Again the voice whispered, "God loveth All;" and the tones were so clear and distinct, that he trembled as though in the presence of some great unknown power.

39. Within his spirit a seed is planted, which in coming ages shall bloom in Heaven. Hope hath at length penetrated to the suffering spirit, and is absorbing and purifying the passions of the degraded one. It is a slow and difficult task. Passions that have held the sway of man's being, gradually encroaching upon the spiritual powers, until they have entire control, are hard, very hard, to remove.

40. As passions are formed, so must they be exterminated. Root by root must be removed, and branch after branch be taken off, keeping up a destroying balance; even as the growth accumulated into the sturdy tree, so must the tree be diminished by the growth of that which its growth proportionately diminished.

41. Hope is a natural tenant in the human spirit, and if the tenant be gradually diminished in power, the forces that diminish it are in the same proportion strengthened, and when it again commences growing, it must be at the expense of the opposing forces.

42. Prayer is want; and there is no prayer not want, and no want that is not prayer. Neither is there any prayer unanswered; for if unanswered, it is not prayer.

43. The agony of the suffering spirit is as much prayer as though words were used to imperfectly express the agony. Yet as the capability of the spirit to receive blessings is

diminished for lack of exercise, it can only receive that which hath been termed the seed of Hope.

44. To suppose a Murderer could by prayer elevate himself to the fullest enjoyment of Heaven instantly, would be to suppose him capable of influencing God to annihilate his own laws of progression, thus giving the crime which caused his hopeless prayer a higher station than the greatest earthly virtues!

45. Such belief would make God criminal by favoring crime, and man hopelessly degraded. Let no man think he can act against the dictations of his conscience with impunity, for God's just attributes regulate his rewards and punishments, and for every action is he responsible.

46. Yet the outer action, as hath elsewhere been said, is but the result of the will, which will furnishes the condemning proof of intended action, though the real act may be hindered.

47. Surely there is nothing in the outer creation to prove that a barren tree can instantly bring forth good fruits; neither is there in man's nature any thing to prove that he can instantly step from degrading crime into exalted virtue. It can not be done.

48. He who knowingly errs creates an affinity for error. All error is a known opposite of truth. He who knows the truth, yet will not use it, errs; whereas, if he know not, there is no error to him.

49. Those only are degraded who know of their degradation. God doth not condemn, as hath been said, and they who do not know error can not transgress; and they who know not truth have no Individual progression.

50. Crime is never nearer God than virtue. Ignorance is irresponsible and unprogressible. He who taketh the plea of Ignorance should remember that knowledge of truth alone giveth comprehension to Heaven.

51. Ignorance in reality is sufficient excuse for seeming transgression; but he who pleads ignorance, yet is not

ignorant, is pleading with God to cut him off from happiness, for he is pleading for the opposite of Heaven.

52. The ignorant man must ever seem to transgress, as viewed by the wise man; yet also, the most wise, by the same scale, must seem to transgress when viewed by perfect Wisdom, and Charity is found to be the fruit of greatest knowledge.

53. He who knowingly transgresses his own known duty, willfully descends toward the region of less knowledge, for no man hath knowledge he will not use. His spirit must be active. He must ascend or descend, and within himself is the reward or its opposite.

54. To ascend toward God is simply to increase comprehension of his Eternal Truths, in which truths Love and Light dwell, great attributes of the Eternal Father.

55. Thus the Dove speaketh unto the tried prisoned spirit, and encourageth him to look hopefully forward. She doth not hold up false lights, and encourage him to run headlong after them. She doth not even encourage him to word his feelings, and thus address his God, asking for help, but she striveth to strengthen his reliance upon his own inward nature. She striveth to convince his understanding that God is too good to hopelessly annihilate his own works, or to reward wherein reward is not merited.

56. She would have him atone for crime by eradicating the roots from which crime grew. He is shut from his crime, away from his kindred, and can not in outer deeds do them good. He is encouraged to strive within himself for the good which endureth.

57. Hope is nourished, and its roots are firmly imbedded in his spirit

58. He who becomes convinced that goodness alone is enduring, is prepared to act in accordance with his good inward instructions. Every thought is weighed well, and the enduring part retained. The good is deducted from every inward feeling, and added drop by drop unto the little Hope-plant, which in turn retains a part thereof, and

thus is *progression* commenced within the spirit of the Outcast.

59. Slow indeed is the process. When starting toward the far-off realms of peace, the passion-swayed mind can move but slowly.

60. The organs are all in a measure diseased, and to find and substantiate truths, so as to be able to rely upon them, is a hard task.

61. Those who fearlessly enter on the downward path should never forget that to return is very difficult. When all the machinery the spirit must use becometh clogged and stiffened from abuse, it is difficult to gain perfect mastery over it, and again use it to deduce evidence that God is indeed good, and man his loved child.

62. Plants that have been kept in the dark are tender and weak.

63. Man's spirit, when encased in a darkened cell of fleshy passions, must also become weakened, and form affinities of lower natures, thus in reality tying itself down nearer the confines of darkness.

64. To ascend, these numerous ties must be gradually severed. One by one old passions and habits of body and mind must be loosened and weakened, and thus in time allow the spirit to regain its sway, its own balance of power; and when this desirable point is attained, onward and upward, faster and still firm, will be the ascension.

65. The mind of the Outcast gradually softened beneath the gentle flow of love. Tone after tone vibrated within him until he felt far happier than at first he had dared to anticipate.

66. Hope was nourished by attracted light, grew and strengthened, and as it grew, passions seemed more uncouth and horrid, and were more dreaded than ever before.

67. As light gradually dawned upon the darkened mind, love came forth with it, and the spirit regained daily more power over the darkened hate which had from indulged passions resulted.

68. As his mind gradually drank in truths, the fruits of solitary reflection, his former degradation opened to his view in colors so dread that he trembled at thought of what he had been, and from him burst a prayer of thankfulness that he could see in truthful light the dark pit upon whose brink he had formerly stood.

69. Then he had laughed at those who feared to enter his downward path; now he thanked God that his very boldness had terrified others from becoming as he had been. Oh, how thankful was he for the continued gift of life, that in time he might wipe out the stains of time and fit him for the joys of an eternity.

70. His narrow cell became his temple of rejoicing. As he sat upon his little bed, hour after hour, or paced to and fro in reflection, an inward peace lit up his being with holier joy than had for years before been known.

71. His quiet, respectful demeanor won for him the respect and sympathy of his Keeper. As he daily gave him food, and daily received thanks for his trouble, the man of the Keys wondered how it was possible for one so deeply dyed to speak in such gentle tones; little did he know that changes great and good had overcome the animal, and again created Man within his prisoner.

72. Day after day, month after month, and year after year had he watched the sunlight as it scribed a little arc upon his surrounding walls—had learned the days and nights by rote, and they had ever written, "Hope is strengthening" within his lonely spirit.

73. As time wore on, the Jailer became more social, and at last would come and sit beside his prisoner, and in a friendly manner chat of times gone by. He instructed the prisoner in the things of the present, and in return was instructed in the joys of the future.

74. He wondered where the guilty one could have learned such great yet simple truths. He was the only man that had seen him for years, and the truths to him were new and most strange. He saw a man condemned for Murder

to solitary imprisonment for life, listened to his voice, and found him a hoping, loving, and patient Brother!

75. They became almost brotherly in their communion. The Jailer was ever astonished at the simple yet strong conclusions of his Prisoner, and ever felt refreshed from listening to his hopeful voice.

76. The prisoner was thankful for an outlet to his burdened feelings, and daily poured forth truths the Dove had daily taught him, into the ear of his friend, who eagerly drank in the delicious draught, and in return his sympathy kindled for the good man confined within the cell, there to stay till death should terminate his earthly existence.

77. Days passed thus, months followed, and the prisoner thanked God—whom he had unconsciously learned daily to address—that a friend had been permitted to come and commune with him.

78. As he was sitting upon his narrow bed one morning, the Jailer entered with a man closely following him, who threw a bundle upon the bed. They requested him to sit down, and the jailer's friend trimmed off his long beard and hair and then left them alone.

79. Slowly the Jailer drew from his pocket a Sealed Paper, which in agitated voice he read to his Prisoner. It was an official liberation from imprisonment! It was Life to the Dead!

80. The Prisoner drank the unexpected, delicious draught, but it was too much for man to bear. He essayed to speak—words would not come—his breath ceased, and, staggering forward, would have fallen prostrate upon the stone floor but for the strong arms of the friendly Jailer.

81. The keeper had quietly and earnestly besought the Executive clemency, which had finally resulted in success, and then with all hopes firmly fixed in the reality, had come to surprise his friend with new life. And who had helped the keeper? Oh, God! how good thou art, and how little do men know thee!

82. Gradually sensation returned to the Prisoner, and

gradually the full light of freedom flashed upon his dawning senses.

83. His spirit sought his God, and, in tones that filled his friend's being with foretastes of Heaven's joy, poured forth a strain of pure thanksgiving and praise for blessings unnumbered that had sought him out and filled his long Cell-home with joys so sweet.

84. And the DOVE whispers in his ear, "All is well." Turning to his liberating friend, she whispers, "Love is Heavenly food, and thou hast this day earned thy portion." Oh, what holy joy circles around all good actions! How happy are they who only do the will of God!

85. As strength returns, the Prisoner is dressed in garments such as free men wear, and is handed a mirror by his friend, that he may know his outward form. The face seems strange, and he can scarce believe it is indeed the same one he used to view in the far-off days of crime. The brow, though older far, is smoother; the eye is gentler, and the mouth seemeth clothed in smiles.

86. He opens and shuts his eyes, speaks with his mouth, and passes his hand across his brow before, indeed, he can believe the glass reflects himself—so different is the image from that which of old he viewed.

87. He bids his old, familiar home adieu; almost sorrowing as before him flit the sweet communings of his lonesome hours; and, leaning upon his friend's arm, passes along the darkened way by cells ranged on either side, and numbered in order, and his spirit goeth out in sympathy unto the hopeless inmates.

88. He hath tasted of Heavenly joy within his narrow cell, and he longs to impart his simple experience to every guilty brother on earth.

89. He feels under such great obligation unto the ONE who opened his hardened nature, and upon his spirit poured sweet, refreshing love, that ere the outer door is reached he hath firmly resolved to prove himself until death THE OUTCAST'S FRIEND.

90. And now the outer door is reached. With tears, but never a word, the Jailer presses his hand and gives him a well-filled purse. The Prisoner returns the pressure of the friendly hand—he can not speak, but points upward toward God, who alone, he feels, can amply reward such noble friendship.

91. The Door opens slowly—he passes out—'tis closed, and the huge bolt driven to its socket by the massive key within.

CHAPTER XXIX.

1. A BRIGHT spring morning greets him with glorious light. The new-risen Sun smiles upon him ; the birds sing, and the sweet, refreshing air fans him, as though he were the favorite child of Day.

2. Oh ! what joy elates him ! What untold happiness fills his being, as indeed he feels himself a Man again ! Free, standing upon God's green earth, breathing God's pure air, and peering once again through God's pure Light !

3. Oh, how thankful he feels for deliverance ! Hope had never whispered of this sweet morning ; she had told him of the Heavenly dawn, but had never held up that which man could control, and bid him build upon it. He had sought the freedom of Heaven, and behold this freedom was added thereunto. He had sought God, and man had favored him.

4. As he gazeth round, and inhales the joy-inspiring air, a startled Lark riseth toward Heaven, singing the song of the Free. His spirit joins the strain, and once again unburdens itself before the Throne of his merciful Father.

5. There is an earthly Heaven. The dewy morning of Spring, to the imprisoned senses, when it first breaks upon them, is truly the highest material heaven.

6. Thus felt the Freeman. He had never known that trees and shrubs, green grass, dusty earth, bright sunlight, and pure air, joined in unison by the sweet warbling of birds, were an earthly paradise before. Now, when viewed for the first time since, years ago, he entered the night, all is indeed lovely.

7. He walks away ; how strange the air feels, playing around his face and limbs ! The light, too, quickens his pulse, and he feels to express his joy in childish gambols !

8. He is alone with God and the early morning scene ; and, oh, how happy he feels !

9. What shall he do ? Whither go ?

10. His mind wanders back to the scenes of his childhood, when all was fresh and pure as this new morning. Thanks to his Friend, his clothing passes him along unobserved among the busy throng that thicken around him as the day grows old ; and, following his first longing desire, he turns him homeward.

11. Years have changed all things his eyes look upon ; and he is thankful that himself hath changed so much in appearance that no one recognizes him as he journeys on.

12. He had left his early home, and in a life of crime had wandered far away from those his childhood loved. Again he longed to view the scenes so dear and the friends so near to his spirit. He had been thought of by all save One as among the dead.

13. The Aged Mother had daily thought of her loved one ; had daily prayed for his welfare, and had daily hoped that she might yet see him ere she bid adieu to earth.

14. The Father had long since ceased to think of the son as alive, yet had quietly listened to the hopeful tones of her he loved, and never chided her for her love of the lost one.

15. The gentle Sister remembered him as her early playmate, and ever tended the flowers they had together twined in lovely wreaths.

16. She had heard strange rumors of him they all so fondly loved, but had locked them within her breast, keeping the parents in ignorance of that which long ago had pained her so deeply.

17. As they were sitting around the evening meal, silently enjoying their earned food, the soft light of the

setting sun peered in through the window, as though to leave a lovely blessing ere he retired from view. A gentle breeze was playing among the little spring leaves upon the old tree by the door, and the little bird sat in the branches, singing the song of true contentment.

18. Their quiet reflections and quiet repast are broken by a step upon the sanded walk. Nearer and still nearer it approaches. The Mother's hand trembles, as toward her lip the cup she raises, and as a form crosses the threshold of the open door it drops, and she exclaims, at first view of the stranger, "Thank God, he's come at last!"

19. What joy envelops their beings! The Mother weeps aloud; the Father views the long-lost son with tears quietly coursing down his aged cheek; and the sister weeps and smiles, and kisses his brow, as though he were again the little playmate so fondly loved.

20. Few words are spoken, for words can not convey such feelings.

21. The found one seems too full for utterance. His aspirations are going heavenward, to again attempt to thank his Good Father that at last he viewed all the scenes of childhood, and, oh! more than all, that his own dear family were found alive to bless his return.

22. The aged pair seem to have obtained all that Heaven could on earth bestow, and happiness fills them to overflowing. The Sister and the Brother are again rambling hand in hand over and among the oft-frequented fields and wood, and many a chat of the olden time enlivens their joy.

23. They do not ask him whither he has roamed, and he keeps all to himself. They see him as a quiet, peaceful son and brother, and as such, pour upon him their love, which he freely returns.

24. Days and weeks pass thus, in such happiness as only the reunited family can experience. There is no separation so dreadful as that which enters into different affini-

ties, for a family thus separated can not again be one, neither on earth nor in Heaven.

25. The Prison-life of the erring one had softened him, and his old affinities had daily grown and strengthened, until they, from memories dear, had formed a new link, binding him to his family firmer than that in childhood woven.

26. He had come to see his family and home once more, but in all the joys thereof had not forgotten the vow taken ere he breathed the air of freedom, or entered again the pure light of Day. He told the loved ones that his suffering kind demanded loudly his care, and that while strength lasted he must strive and repay his Heavenly Father for countless blessings received.

27. In all his joy he could not forget the half-score years of prison-life, and his feelings yearned toward those who were still confined in the hopeless cells of stone, and his spirit sympathized with every spirit encased in such dire passions as it had been when first the outer cell was entered.

28. He longed to open their doors, and with truth make them to know freedom. He loved them as he felt God had loved him, in the days of his greatest need, and he longed to prove that love in deeds of goodness.

29. He had experienced joy within his lonely cell, and he wished to show his erring kind how to search for that joy within their own spirits.

30. Again he prepared to leave his home; but, oh, how very different his feelings from those with which he formerly left it! Now all was peace and inward joy—now his parents called upon God to bless his efforts in man's behalf, and his sister felt proud of her noble brother. When first he went 'twas in the night, and only his faithful dog whined as his silent steps receded from the loved home; all else were locked in sleep, and he stole away as one laden with conscious guilt.

31. A last view is taken of the happy scenes, but not

without hope of again returning. A last pressure of friendly hands and last blessings are received, but all are hopeful, and feel they have been reunited, to be separated no more forever in spirit.

32. Their bodies are going apart, but their spiritual union is now complete, and can never more be severed. It was an union sought in prayerful love, and, in answer to the united prayer, union descended from Heaven, and blessed them in Heavenly happiness, giving all that spirit could crave.

33. He goeth forth on his errand of mercy A HAPPY MAN.

34. And where are those old passions which grew and strengthened with his manhood? Where is the influence of years of heedless crime? They are entombed in the Past. A firm reliance upon his own manhood, upon the quiet dictations within him, has rendered the Outcast a Man. A good man has come forth from the midst of destroying elements;

35. And he now goes forth to preach this which in practice blessed him.

36. He goes to teach the erring that they are children of God, who loveth them, and he proveth this love by relating his own experience.

37. He raises their ideas of their own strength and of God's enduring goodness—thus encouraging them to seek each one for himself his own glorious reward, by forsaking crime and criminal thoughts, and turning upward toward Heaven.

38. He enters their cells, and speaks of the future to them. He tells them man's transgression can never annihilate God's good laws of progression. That, however degraded man may become, God is still the same, and that man alone must work out his own progression by faithfully striving after truth and righteousness.

39. He does not preach to them immediate redemption, but proveth to them by their very progress in crime that they must progress also in goodness in the same manner,

in as much as they have but one spirit, which in the one case retards, and in the other by precisely the same efforts helps, them up the plane.

40. With no books, but with a friendly smile, he approaches them. His eye reveals the love he feels, and his tones teach them wisdom at every breath. With plain, simple words he tells them of things they know to be truth from their own experience.

41. His appeals are all directed to their spiritual manhood. They see and respect his desires to do them good unconditionally.

42. He becometh an instrument in the hands of the Dove, and speaketh her promptings as plainly and simply as they are received.

43. The most degraded are sought out in their lowly haunts, and taught by one who knoweth all their feelings, that there is a better way—one leading to higher planes of enjoyment, and no more difficult to find than their own darkened way.

44. God smileth upon the Outcast's Friend. Every step he taketh is guarded by an unseen but not unfelt hand. Every word is Hope, every tone Love, and every action reveals wisdom unto the erring ones whom he seeketh out.

45. He never chides them—is always gentle—so gentle, even among their coarse jeering at his simple, trusting spirit, that they marvel at the power that sustains such an one.

46. They cease their coarseness, and cluster round him; the premeditated injury to his person is suspended, and they listen to his plain, unvarnished tale of Life. He paints it not, for it is so dark that the boldest shudder at the true recital of Guilt.

47. Oh, Crime! thou art an uncouth thing to the spirit of man!

48. He may think he loveth thee, but he knoweth not his nature.

49. Thou art the opposite of Love, and from his soul thou

art despised, though he may scarce believe it, and think he likes thee!

50. Like darkness? Love the opposite of Light? Man love the opposite unto God, which is Chaos? Love cometh from God, and hath no affinity for aught save goodness. And man to love can only love that which he believeth good.

51. The outcasts shudder at his crimes. His quiet voice sounds hollow and low as he turns the darkened spots in his eventful life, and they cling around him as though he clothed them in a magic spell by the simple words of too fearful Truth.

52. But when he cometh through and onward to the Prison-life, his voice is firmer and his tones clearer. Words are not sought, they come; nearer and still nearer to their troubled spirits his tones vibrate. In the silent recesses of the Outlawed Cave his voice resounds clear, deep, and strong. The listening group seem spell-bound; they can only listen, and, listening, can but believe that all they hear is truth.

53. Can it be possible that such an one could be forgiven? Is there a God so merciful? And is this the one who was fabled as the bravest of the Outcasts? Such questions flit through their minds.

54. When he cometh to the joyous dawn of the new life and its effect upon him—to the journey Homeward, and his reception therein—to the childhood scenes—all that to him was dear, his narrative ceases, his feelings are too big for utterance, the tears coursing down his cheeks convey all that words could tell.

55. The group of swarthy countenances clustering around the fire are revealed in intense sympathy, gazing upon him. He had touched them all. Oh, Home! Thou word of mellow sound—thou all to man on earth! Thou dost ever circle round the Outcast's barren hearth. He can not repel thy olden joy—can not forget the pride he felt in thee, a boy, by a loving Mother's side!

56. He loves thee as he hates control, and thou dost pour upon his soul hopes most bright, and joyful light enshrouds thee. As back through the troubled years he gazeth, tears of sorrow flow—the tear which ever raiseth Hope in all below.

57. Oh, Home! thou earth-Heaven! To those that roam thou art given—a ray of Light, which, day or night, will ever lighten; a holy gleam of joy doth seem to halo round thy name, and ever send thee as a friendly ray to brighten hope anew.

58. Home to the outcast is as Heaven unto the good.

59. Again the Friend commenceth. Again words flow from him unconsciously as they are given into his spirit for utterance.

60. Oh, why forsake God, when man hath cast you out? Why forsake happiness, when it were so easily obtained? Why forsake that which is proven good by the very hatred you have within you? Why cling around the broken shaft, when fruits are growing plenty?

61. Children of Day! why do ye forsake the light? Why wander away, and in deepest, darkest night strive to hide from the love of God?

62. Do ye not see in your hatred a fierce fire burning, that almost consumeth the ever-rebelling spirit? Why at times do ye dread to be left alone with your thoughts? Why do ye think at all, when ye have turned against the Creator of Thought? Unto all of these questions Truth answereth, A Perfect God ruleth all things; man can not cease to be his child, and can not escape his boundless Love.

63. There is no being totally depraved. There is no being that hath not good within its very existence. There is no being independent of the Creator, else indeed it must be his opposite, for he is perfect. If a man could be totally depraved, then the plan and Planner would of necessity be imperfect.

64. Total depravity, that is, being entirely cut off from

God, yet existing, would be giving the depravity precedence over the greatest of all save God. The totally depraved would be free of even God's control, and error would free them instead of truth; and wherein could hope be found?

65. All existence must cease ere total depravity enter; light must vanish ere darkness exist.

66. And after tracing thus, depravity is found to be that which might be termed conscious guilt or known error.

67. He who is guilty, yet knows of his guilt, hath knowledge that he is guilty if unthankful for.

68. God hath never given man powers equal unto his own, else he would know all things, and *all* would be very good. Knowledge of happiness is happiness. Knowledge is Practical. He who knoweth, yet doeth not, loseth power long to know

69. True knowledge or wisdom can never be wasted. He who is guilty and knows of his guilt, is rendered guilty from his testimony, which is in his own wisdom given.

70. Perfect Wisdom and Perfect Ignorance are or would be, could they both exist, equally innocent. God, existing in Perfect Wisdom, what can be Perfect Ignorance, save a perfect blank or void?

71. It hath been given man alone to know error. He alone progresseth; and to progress, he must know truth in its comparative brightness, which, reversed, sheweth that, termed error, in its comparative darkness.

72. Existence, void of spirit, knoweth not, and, in not knowing, is innocent, because regulated by God's wisdom.

73. When man falleth he knoweth of it, else he doth not fall.

74. When he riseth he knoweth of it, else he can not rise.

75. And how does he know? God giveth knowledge and power of comprehension within man's spirit. A fall is not acting up to the comprehension; a rise is striving to expand the comprehension.

76. Thus we see again that man is his own, yet God's—his own being, yet the child of God.

77. Thus, also, we see that Guilt can not separate man entirely from God, but also see that as the spirit alone comprehendeth truth, the spirit alone should sway all connected with man.

78. God knoweth perfect Wisdom, also its opposite. Man is in God's Image, and must learn of that which his Father knoweth.

79. To approach Perfection, he must know of his approach gradually.

80. To recede from perfection he must also know of the receding, for the knowledge is a result of the same wisdom of God.

81. Whilst ascending toward God, the aspirations are ever firmer and more trusting, more clear, wise, and enduring.

82. Whilst descending, the good knowledge, ever strongest, chides the erring one for not filling the comprehension given him. Both are alike—both the good monitor placed within all men to guide them Heavenward.

83. The Good man is ever strengthened, and as he progresses upward, holier joy greets his every step, ever beckoning him onward and upward.

84. The one who enters the opposite course hath precisely the same impulses, for God doth not help one and hinder the other; and he also hath that within which ever pointeth in the opposite direction to that in which his feet are treading.

85. Oh, how Good is God! How often hath this been spoken by the lips of man—how very little his spirit hath comprehended of its great depth!

86. Oh, how blind is man! He hath light, yet will not see; he hath Hope, yet will not use it. God hath made his spirit Free, yet flesh doth ever abuse it.

87. Light, clear and strong, shall yet deliver man from his darkened passions, and Love flow like a river in the void his hate hath dug.

88. Hope on—hope on, thou wearied Outcast. God is ever the same kind parent. Thou art known unto him even as thou art. Oh, as thou knowest thyself, in the knowledge act, and he will ever bless thy efforts.

89. However deeply dyed in conscious guilt—however helpless or despairing, remember that God did create thee, and in this did bestow blessings unto thee which are perfect and can not be shunned or exterminated.

90. As thou dost know of thy guilt, of thy falling short of that which thou knowest to be required of thee, behold the blessing of knowledge

91. Thy actions—in the fierce nature of the spiritless animal—are of necessity harmless, they acting merely as their natural instincts dictate; but in thee they are criminal, because of thy power of choosing to do nobler and worthier deeds.

92. Every man is responsible for his comprehension and actions to which it leadeth. He is not the cause or commencement of his comprehension, for he doth not create himself, and can only be responsible for it as given. If he understandeth goodness, for the goodness he should live. If he do not understand, how can he be good?

93. Innocence and goodness are distinct and separate results.

94. Innocence may be inactive, may be ignorant. Goodness is ever active, as proven by all that man can understand.

95. The Infant is innocent, yet inactive in goodness. The wise man is active in goodness, yet can not see himself at the same time in the eyes of Perfection as purely innocent.

96. Man, to become wise, must pass from Innocence through progression to goodness. God is innocent, and he is good; but man is not God, and is not perfect. God hath the beginning and ending within himself.

97. Man begins in innocence, because his beginning is of God; he ends in wisdom and goodness, because wisdom and goodness of God endeth all things. There can

be no beginning nor ending with the great and good Creator.

98. Wisdom is learned from opposites. God is learned from man's transgression. He is also learned more of from man's progression.

99. Transgression is the first step from Innocence toward Goodness.

100. The spirit of man must ever oppose the earth in which it is confined, for the one tendeth upward, the other downward.

101. Man must bring himself to a knowledge of all things, and also of that which is termed the opposite of all things—chaos, ere his progression cease. In as much as God is Perfect, man can never progress to an understanding of his infinite wisdom, for progression proveth imperfection in the being in which it is implanted.

102. They who by fearful contrasts learn wisdom's brilliant ways and tread therein, are wise indeed. The Guilty practice what they know to be wrong, and by bitter lessons learn that forsaking their own high ideas of right, bringeth indeed most bitter rewards.

103. They learn that misery and despair are natural fruits of hatred.

104. They learn that the opposite of goodness is not wisdom such as giveth man high pleasure.

105. They who lead the trusting astray and know of their deeds, are fearfully responsible, yet justice giveth them, in returning, the same pure joy that the virtuous on the same plane of comprehension experience.

106. God's light ever shineth. They that in it learn pure wisdom, and can at a distance view the opposites of creation working out his Glory, should be most thankful. They who cope with darkness, baring their breasts to the storm should learn from the very storm, and the calm following it, that God doth pity them, and that he is merciful.

107. He who teacheth that God condemneth man to

endless torture for the results of his organization, is a stranger to wisdom.

108. Such doctrines make their God criminal ; they make him to be a slave to folly, and they who worship such a being are most foolish.

109. Why make error to be an eternal attribute of God instead of Truth ?

110. Why make Him to hate instead of teaching his Love ? Why enshroud Him in man's darkness, instead of pointing man to His Light ?

111. Oh, who are so cast out from God's love as they who strive to make him as a man-hater ? They are within as dark as the Outcast is represented to be by the outer actions of his life ! They act toward God as he doth toward man ! They coin poisoning thoughts, and give the results unto man ; he drinks, and in the draught are they condemned.

112. All men look to God. Same high Wisdom and Goodness are by all men sought. The *Name* is not the Creator ; all names may represent the same to all, if viewed alike. Man, if left untrammelled by another's views, would follow of necessity his own inner light, because it is the greatest and most wise part of him.

113. Then how unenviable the position of those who teach, knowing not ; and how necessary the despair of conscious guiltiness to reform the erring, and by experience teach them that to turn away from God is to reap abundant unhappiness.

114. If this were not so, where would be man's safeguard against all betrayers ? Wherein could the ignorant be sheltered from those who were more selfish than themselves ? Wherein could Hope be found to cheer the hopeless Outcast ?

115. Oh, Outcasts, view in your torture God's goodness unto you !

116. View in your despair the proof that Love bringeth joy ; view in your descent the progress which, reversed,

can alone bring you up to God. View in your darkened present the Chaos whence will come light, if you sincerely desire God to command it forth.

117. Did ye not have this safeguard to ever check you—the Light-within to make you suffer for the darkness without—whither would you go?

118. What could restrain your passions when once they obtained sway over the better part? Thank God for your very pain, for it ever admonishes you to turn Heavenward; it ever rewards you for errors of your own creating; ever proveth that transgression bringeth a sting.

119. And is not this the first step in progression? He who suffers when his body is not in pain, is progressing. For to suffer spiritually proveth knowledge of that suffered for, which state is in advance of one of less knowledge.

120. Then, oh, Outcasts! if your very sufferings are proofs of God's love for you, why do ye still keep suffering when the same love would give you eternal joy?

121. Why not turn toward God, and be helped forward by the same love which ever admonishes you to return? Surely it were easier to walk in the light than in darkness? And who so dark as they who have light, yet use it not?

122. Despair proveth man to be erring. The good never despair. They ever hope. Hope dwelleth within them, and giveth unto all they meet a happy greeting. The despairing dread companionship, and in solitary caves hide away their spirits.

123. They who labor for crime and reap despair are deserving of pity. He who forsakes Godliness forsaketh that which alone can give lasting happiness.

124. The Outcast and Saint are equally responsible for their equal comprehension, and ere either condemn the other, it were well to reflect that God's children should love one another.

125. He who condemneth a brother, is assuming powers which he can not even find as existing parts of Deity.

126. Man should never assume to be above any brother. It is the duty of outcasts to love all men, and it is equally the duty of all men to love outcasts.

127. There is a line of action for man, a central line, which all should strive to attain. This is never found in any extreme, except, indeed, it be extreme goodness, which hath attained the highest point of which man is capable.

128. The Outcast taketh the extreme of Darkness, and in its depths battles with crime and criminal thoughts. But he hath ever access unto the direct plane leading up toward God. There is ever hope for all who desire to return Heavenward.

129. Oh, Man, why wilt thou torture thyself with unhappiness, when joy pure and high is ever within thy power of attaining?

130. Thou art loved by God, and why wilt thou thrust wantonly aside blessings more sweet and lovely than all that man can ever express? Why forsake thy Heavenly Father? He hath not forsaken thee. Thou art suffering, not from his wrath, for he hath no wrath, but, as thou hast seen, thou dost suffer from his greatest goodness unto thee.

131. Oh, why do ye remain hopeless, when hope is ever waiting to bless you? Why seek remorse and sorrow, when God doth still shed upon you brilliant rays of his all-enduring Love? Why forsake manhood, and in your actions and aspirations daily pray God to reduce you to a level with the irresponsible Brute Creation?

132. Poor, deluded, darkened group! Outcasts from the love of Man! Oh, believe that darkness can not overcome light, that hatred can never overcome perfect Love, that error can not enthrall Wisdom. Oh, believe that whatever you do, your Heavenly Father still remaineth the same good and merciful Being.

133. His mild eye beholds your guilty deeds; His glancing light quickens your inward nature, and remorse follows with the stain. You may heap crimes mountain high, you

may hide in deepest caves, but, oh, children! your Father's Love can never be baffled.

134. He ever knoweth all. Your every step is guarded by Him of whom you will not think; your life is His, your every breath, and the food you eat, and the water in the mountain spring, so sweet and cool—all are fruits of His Wisdom and His Love for Man!

135. He sends a sting for every crime. And if He did not, how much worse must you become, left unguarded by His watchful care!

136. His Love is not a changeful thing. He loveth all, and all equally. Think not, oh, ye lowest of the low, that God doth love the good more than you. He doth not. He is not partial. And when you see the Goodman plentifully smiled upon, by the enduring fortitude of his own spirit know that he hath earned, and consequently received, the blessings.

137. Yet God doth not favor him; he favors himself by faithfulness unto his own highest nature—to his own dictations within.

138. If ye receive remorse and despair instead of joy and high happiness, know that ye have earned them, and they are your blessings, and as much fruits of God's love as the happiness and joy of the good man.

139. Ye may have heard it taught in the days when ye listened unto men-teachers, that God did favor the good and smile upon them, and that the bad, so termed, were removed eternally from his favor. Such doctrines are false. And even if true, how can imperfect man tell what in perfect wisdom is good?

140. God doth favor all mankind, and with the same attributes.

141. He moveth all alike, quickeneth all with His Voice, and blessed are they that heed it. If they heed not His voice, pain admonishes them to cease erring.

CHAPTER XXX.

1. PERFECT Love giveth perfect Justice, and as all men have spirits, the having of which maketh them to be men, all should have equal access unto this love, and receive their share of the justice.

2. They who receive spirit receive powers of knowledge, knowledge being spiritual. The animal creation are governed by an Instinctive perception, which to them is not knowledge, but in them, as viewed by man's spiritual knowledge, is witness of God's wisdom and love.

3. Man receiveth spirit from the great Fountain of Spirit. He must receive it to be man. With it cometh connection eternal with the Fountain whence it came. Then if all have the spirit and the same connection with its Source, all in this respect must be equal.

4. All men fall short of what they believe their highest duty, because they are progressive, and belief must always precede action. That which seemeth greatly good ere it is begun, dwindles in view ere it is accomplished. This is implanted in progression, and is part of it.

5. No man is accountable for that which he can not control. No man is accountable for his inheritance, but all are measured by the comparative powers given them in the spirit, which must regulate as best it may the inheritance in which it is encased.

6. God doth not ask any man to follow any other man; but in as much as all are different beings, all are measured by their own gifts received from him. If good seed fall upon barren soil, no one can expect as good yield as though the soil were fertile. Neither can spirit be expected—nor

is it expected by God—to grow and flourish so well as though it had been planted in a good inheritance. Wisdom learneth man to be unto all most charitable.

7. The same powers of spirit can not regulate different inherited animal shells so as to produce the same apparent results. All spirits have equally access to the Fountain of Wisdom; but if one be hindered by inheritance more than another, surely condemnation can not follow from that which can not beyond a certain extent be controlled.

8. Man's accountability can only justly be regulated by God, by whom it was in his creation regulated

9. He may be almost forced down the plane by that which he inherited from others, and still long to go heavenward. Surely such can not merit nor receive everlasting darkness. God gave the spirit, and he taketh the spirit again into his presence, giving it all that it can comprehend. Earth gave the body, and again receiveth it within her bosom, when the spirit leaveth it.

10. Every man at his conception—at the point wherein spirit and flesh united—received a passport which naught can keep from the presence of God. He entered into Life, an existence fresh from the hand of God.

11. At conception, Individuality commenceth in Man. Earth, in a measure, moldeth this individuality. The highest point of Earth and the essensic purity—purity of Divine Presence—unite in Man.

12. Yet with the Godly part of his nature he ever receiveth Purity. With the Earthly inheritance he may receive low and groveling desires, which, combined with other similar natures, may almost smother the powers of spirit within him.

13. Can not God see the precise extent to which a man can attain knowledge of himself? Can not he see what in justice is each man's due? And who, save him, can see? Who, as hath been asked, can solve the mighty Problem of Individuality?

14. The intimate connection between spirit and matter.

as exemplified in man's nature, hath gradually rendered the material part of him more susceptible to spiritual impressions. The Voice of God quickeneth the Outcast more effectually than if he had just merged into manhood ; and if at times he seemeth worse than the irresponsible brutes, would not charity commence at his conception, at the commencement of his Individuality, and balance his life upon a line of perfect love and justice ?

15. If the Earth in him were large, he could not be expected to produce the same results as though it were small. He would not be held accountable for the darkness—for that is of Earth—but for the manner in which the spirit acted within the powers and limits of itself. His spiritual nature man can not create. He hath powers of reproduction, but within those powers the power of reproducing spirit doth not exist.

16. That can come alone from God. It belongeth unto man's capability to receive, but God made his capability, and alone can fill it. Were this not so, how could any, save the first man, have a perfect gift from, or connection with, God ? And surely no man hath such unlimited power as to create in his own image.

17. Severed from God, man must of necessity ever dwindle in power and comprehension ; for one fountain, unless Perfect, can not give drink unto the multitude without becoming exhausted.

18. Man can not extract spirit from Matter, for it is not within it. Even in his own being his spirit and the material part separate at times, showing a separate existence.

19. Matter is unaccountable. Spirit is proven accountable in the good by longings after holier gifts from God ; in the Outcast by the reprovings within him, called up by no outside power, but by the conscious responsibility of his own Spirit.

20. Man is a result of Spirit and Matter.

21. Thus the Redeemed teacheth "Hope for the Outcast." He giveth them the means of progression. He

doth not hold up delusive promises, which their own natures instinctively repel and reject. He doth not teach that God forgiveth, but teacheth that he hath nothing to forgive, having in man's spirit given all that man can receive.

22. He teacheth God's merciful Love and Justice, and man's individual responsibility. He teacheth that to forgive crime, were to bestow upon it greater blessings than is bestowed upon virtue.

23. He doth not cut man off from eternal joys, but showeth those joys must be comprehended ere they become joys unto him.

24. He placeth the Outcast and most virtuous on a level plane, so far as God's love is concerned; yet if the one receive, and the other strive constantly to reject, showeth that the one will be of necessity happy, and the other unhappy.

25. Showeth God's mercy and justice in the conception and inheritance of all men. Maketh all to receive equally of God, yet showeth how all individualities must ever differ.

26. Showeth man to be fresh from God's presence, yet taking up the mantle of flesh at his Father's command—wearing it and from it receiving knowledge by contrasts, and finally rejecting it to return into the joyous presence of Deity.

27. Showeth that knowledge differs from innocent ignorance, in as much as it knoweth the contrasts of light and darkness, which, combined, give the perfect wisdom of God, which is most innocent.

28. Showeth that all must progress, and encourageth all to strive to ascend toward their eternal Father, in whose presence is the essence of all that spirit can enjoy.

29. And behold a true knowledge of Man is found to be the only hope for the Outcast.

30. Every man must progress, and there is no progression which is independent of truth. Progression in crime is

regulated by precisely the same laws as progression in virtue. With God there are no criminal laws—all are equally good.

31. To ascend toward God, man must have his foundation firm in truth, and this truth must know of himself, either by sincere reflection or by practical outside experience. It is a plain, philosophical, simple commencement—a glorious, sublime, and most holy ending; step by step must man ascend. Gradually must his aspirations become more and still more high and pure as he walketh upward in virtue.

32. No matter where he begins, so that he doth begin in truth, for an eternity of truth is before him, and at every step will newer and lovelier truths bless his vision.

33. Oh, thou hopeless one, why despair? Turn thou the other way. Seek another path, and work out thy own redemption from error. And when in eternity thou dost look back to thy darkened present, oh! how sweet will the then present seem unto thee from the contrast!

34. Imitate God. Bring forth from darkness Light eternal. Bring from within thy dark experience joys sweet and wisdom most pure. Thou hast learned Chaos practically. Thou hast served the lower passions of thy nature, acting out their desires in life, and canst see from thy suffering they have been abused.

35. Thou wert good, and however degraded now, thy degradation doth not annihilate the good part of thee, but cramps thy capability of striding rapidly toward a high comprehension of Heaven.

36. When God pronounced man Good, man was fresh from his hand, a product of his hand, and stood upon the earth purely innocent and purely ignorant of all, save instinctive perceptions.

37. To gain knowledge of darkness, darkness or lower qualities of his nature must be used, for knowledge is practical.

38. This was and is part of the great Plan of Creation.

God did not make man with powers equal unto his own, for there is but one God, and he is infinite in wisdom.

39. There is no hope for man, either virtuous or outcast, save that which centereth within himself. He must attract hope, else will it never enter within him. It is part of God's enduring love for man, and ever circleth around him, even as the light of day and darkness of night—as the air he ever breathes to sustain the animal part of him; so doth the guardian termed Hope ever hover near the loved child to guide and strengthen the inner man.

40. Hope is boundless as the destiny of Man, or as the Great One of whom it is. Joy celestial it giveth all, as they near the realms of Divine Presence. And where is this Presence? Where is God? Oh, man, where art thou, wherein is thy comprehension? Within thyself is the Fountain ever welling fresh and pure from the holy presence of the great and good Jehovah.

41. Words can not measure the joys of Heaven, and there is but one Being so sublimated, so grand in conception, so boundless in thought, as to comprehend that which floweth from Himself!

42. A boundless circle of glorious Light emanateth from the One Point, the One of All, and in whom is all. Spreading forth in a continual stream of living joy, onward and ever onward, around, within, and over all art Thou, oh, great and good Father!

43. Joy is thy breath, and it doth quicken earth—even in their death all things have new birth.

44. Love emanates from thy Spirit Divine. Hope to Man is given to cheer and strengthen him in time, and bring him back to Heaven.

45. Oh, that words could be given in which man could express the eternal truths of thy eternity! But all is well. Wisdom regulateth all things, and that which unto man at times seemeth most degraded is oft by deep reflection—silent communings of his spirit with Gentle Dove—revealed in lines of deep and enduring wisdom.

46. And that which at times filleth man with joy inexpressible, at a future period, when wisdom hath shed around him brighter rays, seemeth dreary and dark. Comprehension measureth all things and regulates their usefulness.

47. Man enjoyeth or suffereth from his own comprehension.

48. Thou, Outcast, art as happy as thou canst bear. Thou must learn happiness, as goodness, gradually. Thou canst not leap forward and still enjoy, for enjoyment depends upon the powers within thyself. They grow or diminish according as thou dost labor with them.

49. Thou hast wandered far away from the joys of Heaven. Thou hast limited thyself in every direction. Thou must return whence thou came. Thou canst not return into the essence whence thou didst emanate and give up thy spirit, again becoming naught save a general atmospheric existence in the presence of Deity. Thou art an Individual existence, given into being by a perfect God and Father, and canst not return to that whence he gave thee, else at Death thou wouldst cease entirely to exist, which would prove the whole plan imperfect.

50. Thou dost return to God, who gave thee being; but thou art separate from the essence whence, at conception, thy spirit was given. The Parents whence thy body came, and its decaying or changing life, did not give thee spirit; and when God gave thy spirit, it was a free gift, induced and asked for by laws of his creating, and thou didst come forth his child unto all eternity—the child of life on earth—yet the germ of Life in Heaven.

51. Oh, Man! thou art the climax of creation.

52. Oh, how noble thou art! Even in thy degradation thou art higher far than all combined below thee.

53. All Men are Outcasts from Heaven. Their spirit-germ encased in earth, therein to learn all connected with matter; their spirit encased above in God's pure Love, therein to learn all of Heaven; yet eternally One indivisible being, the highest handiwork of God.

54. No Man on Earth or in Heaven can fully comprehend God, and consequently must ever ascend toward a higher and broader field of Light Celestial.

55. Spirit entereth the bowels of earth innocent. It is fresh from Jehovah's presence. It is an emanation of his Intelligence, destined to eternally exist—a Being. It cometh down in answer to a prayer, and taketh up its load of flesh to battle back its way to Heaven.

56. All spirit emanateth from the same source. Yet it enters numberless habitations, and cometh forth in different degrees of intelligence and love—in different grades of comprehension. but is still in affinity with the Source whence it came.

57. Still can the Voice of God—his own Dove—fathom the darkest depths, and bring therefrom "Hope for the Outcast."

58. Still will the spirit linger near the entrance into Life, and hence it is that the more degraded a man becomes in his own estimation, the more near and dear is his own innocent childhood.

59. He looks back to it as unto the bright Fatherland whence to earth he came and entered darkness. And ever and anon there stealeth over him a sweet feeling, which contrasts vividly with the darkness of the passions that have swayed his life.

60. Such are the visitations of offerings from above. Such are the evidences of spirit's affinity for the Source of its existence; such are sweet foretastes of Heaven's joy.

61. The gift of Individuality of spiritual enjoyment unto man gave him powers that in their ever-varied beauty return unto the Divine Source pleasures which result from them. Without this Individuality, God had been childless, and man had been unknown.

62. All mankind should be taught their true responsibilities, and have them proven by truths within their own experience. Going to Heaven is a plain lesson to be learned and practiced by every man. Each and every

man must strive to return whence his seed came—not as the seed, but as a fruit giving Glory thereunto.

63. Man is born of earth to learn the earth. He progresseth in knowledge from childhood to age. Giveth in the end to earth the old body, which is the balance due the earth, being the remaining portion extracted therefrom.

64. He is born of Heaven, when he followeth only that within him which ever pointeth toward holiness and peace. When the load of Time is severed from the spirit, then it commenceth to learn that which alone is eternally enduring.

65. It can from its individual powers comprehend the deep beauties of itself. It seemeth strange to the limited mind of man that he is held up as so high a being in the Earth and Heavens, yet he feeleth pleased and hopeful of its truth—which very feeling is certainly encouragement to strive to attain the highest possible point.

66. All are outcasts from Heaven, as Light and Love are cast out of Jehovah—sent out as rays of glory, unto all the creation, messengers of God. Man is the earthly center as God is of all things, man included, the center.

67. All must return. God must have recompense for all that he doeth. The outward stream must turn inward again toward the Fountain. Man must turn Heavenward. Jehovah would have the circle completed. Light hath penetrated to the confines of darkness. Love hath journeyed side by side with its pure help-meet. Their united labors must raise the fallen, and place them within the presence of God pure and spotless.

68. The dreary darkness vailing the Outcast hath been pierced by the gentle voice of the Dove, and by her balm of Love must Flesh be healed. Spiritual existence must be unclothed of the deep mysteries of ignorance, and revealed in lines of simple and enduring truth.

69. Heaven must be opened, and all the spirits cast therefrom be led back to God. Outcasts must be given

Hope not ending in Earth, but endless as the wisdom of Jehovah.

70. The future existence of spirit must be rendered plain unto all spirits.

71. Man must be taught wisdom that lasteth even as himself.

72. Oh, thou sweet Dove ! Thou voice of Eternal Love, shed around the dreary path of man rays of his far-off Home ! Oh, give Hope unto all the children of the One whence thou came ! Let forth thy tones ! Unburden thyself unto man ! Oh, be thou indeed a true and all-enduring Friend !

73. Even as thou hast shown unto man his earthly duties, and sketched a higher earthly plane for him to tread, as thou hast given earthly instructions, oh, give those resulting joys which ever flow from the fulfillment of thy requirements.

74. Open the highest Heavens, that man can ever on Earth appreciate.

75. Give Scope to thy wing ; reveal the Light of thy Eternal crown.

76. There are regions of Light more pure than man hath ever measured ; there are regions where Love unsullied reigneth. There is a presence of the Infinite Jehovah in all existence.

77. Man must learn this presence, these pure realms of holy peace.

78. There are no mysteries in Heaven ; unto those who seek, knowledge is given ; and if they do not seek, that which cometh is plain.

79. All things are simple unto him who comprehends them. With God there can be no mystery, neither is there mystery unto his children, save his own creative power ; and the truths which comprehension limits must be plain, so far as comprehended.

80. How God produceth all things, is a problem which man can not fathom the depths of, unless quickened by the

highest tones of Inspired wisdom. God is plain and simple unto himself and also unto man, so far as his little powers measure.

81. How consistent is God! From the least unto himself is he ever the same; for within each being below man is his Life, in Man is his Spirit encased.

82. The countless worlds, the boundless space, the Earth and Atom—each within their being have evidence of His goodness.

83. All sing Glory unto Him on high. Glory unto God forever.

84. Space is a holy Temple wherein worship all things. An eternal rest for the weary—a home for the Outcast—a boundless sea of living melody. Inspiration filleth the eternal dome with liquid wisdom.

85. What joys await thee in eternity! Thou art, oh, Man, merely treading the sands of time, and they crumble beneath thy feet. The Wave that washes the boundless shores of Eternal Joy carries the sand far out upon the billowy deep.

86. Time is the child of two Eternities. A line between the past and future, and in comparison is as the atom unto Infinity.

87. Yet in Man, Time is the Keystone in the arch of his Individuality.

88. In the past and future doth the arch commence and end, and God is ever the firm foundation whence it came and whither it goeth; a span of Life between Innocence and Goodness.

89. The Life hath been exhibited in the outer passage flowing down and out from Deity. It hath been viewed in different directions. Different courses have been traced from the Fountain, until at last the Voice of Inspiration hath opened a passage unto the deepest and darkest cell within which spirit is encased.

90. The holy Balm hath nourished man in his different walks of life. It hath encouraged him ever to look upward

with faith in God. It hath been inhaled by man, and new life hath given new impulses unto his being.

91. Earthly duty hath been cleared of its Mystery, yet the Future hath been veiled. Thus did God will it to be. Man is an earthly creature so long as he treads the earth, and thus long hath duties binding him to his kind, and unto all the outer creation.

92. He hath been shown these duties. To remove doubts, and make all plain to his comprehension, his own daily occupations have been contrasted with a lower and higher plane of duty. He hath been shown by simple, practical contrasts, the pleasure of goodness and barrenness of ignorance.

93. His daily language and daily labor have been plainly used, that none need say, "Herein is mystery." All truth is plain. Comprehension itself is a truth, and is in affinity with all truth around which it dwelleth.

94. God's Love and Light have entered all habitations, and shown the children of God they are near unto his holy spirit. Examples have been revealed in which they gained precedence over passions, and the fullsome joy they gave the spirit wherein they entered hath proven unto it that all proceeding from the Fountain of Wisdom is indeed good.

95. The Holy Dove was crowned with the wisdom-reflecting crown, and bidden to make the Outcast's hope. She hath done it. All around the Earth is dawning a new morning upon their freed spirits. A taper is giving light unto the darkness around them; they are journeying onward and upward toward God.

96. Behold all are outcasts from God who dwell upon Earth—cast out to learn—sent forth from the Celestial home to gather from the earth Individuality.

97. And could not God have given Individuality without man entering Earth? Oh, Man, why ask such question, when thou seest he did not?

98. And Man was indeed cast out of Eden because he

fell short of his comprehension, yet had he not comprehended, he could never have fallen. God gave his comprehension, God gave his fall, and God did cast him out of ignorance and happiness that he should learn wisdom and goodness.

99. And his fall was good, for it was his first step upward. Is this contradictory and inconsistent? When the animal became Man, he was of necessity happy, because he could not transgress, yet when he partook of Knowledge, it could only be through transgression. He became a conscious self—an Individual, through his first transgression, which was the first proof of his nobility.

100. God did not give him powers equal unto his own, else he could never transgress nor ever know transgression; for with God there is no such thing, all being very good. All was very good in the Light in which Deity viewed his works, and all is very good unto the man who hath through transgression learned wisdom.

101. Behold the Span of Life. The Arch is completed. The Past and Present are united in ties of Love. The commencement of man and his journey unto Death's door is completed.

102. The stream hath been traced from the Fountain. Now must the Fountain be replenished.

103. As there was wisdom in the commencement, so is there wisdom in the ending. God walked with man in Eden, in spotless childhood, and so in the end will Jehovah bless him with eternal presence.

104. Oh, Man, thou child of God! learn to view all things as in perfect wisdom very good. Strive to see as God seeth. Strive to enter high affinities. Strive for godliness. Strive to fill thy highest comprehension. Thou hast an endless eternity before thee, in which is the everwelling Fountain of Wisdom whence floweth thy own knowledge. Thou canst not compass God. Yet in striving to understand his ways, thou art eternally blessed.

105. Cease to love the Earth. Cease to covet the fruits

of darkness. Cease to hinder thyself from progressing. Elevate thyself toward Heaven.

106. Search in all things for truth. Follow ever the Divine Light within thee. Love all things, for all are fruits of His all-loving hand.

107. Enter upon the new morning of a new life, in which alone is glory, and the glory alone His who is beginning and ending—even the One All-Wise, All-Powerful, and ever-loving God.

A P P E N D I X.

Appendix—A.

Extract from "A Defense of Spiritual Manifestations, by the Rev. C. H. Harvey, Pastor of the M. E. Church of Kingston, Pennsylvania."

It is undoubtedly very sincerely believed by many that the Bible is strong in its condemnation of these things. They understand Deut. xviii. 10, 11 as prohibiting all intercourse with the dead. At least, I have seen it in the public prints so quoted; and I am willing to grant all that can be legitimately claimed for it, viz., that it did forbid the Jews from "seeking unto those that have familiar spirits or unto the dead;" and what then? Will it follow that it is wrong for us to receive communications from glorified spirits if God pleases to grant them? "But God would not grant what he has forbidden, and therefore these things can not be a grant from Heaven; if there is any thing superhuman in them, they must be from the evil one." This is sound logic, and I think the following equally sound: if God *has* permitted glorified spirits to communicate with their friends on earth, he has *not* forbidden it, and those who apply this passage to these things misapprehend its original design. This throws us upon a *posteriori* proof; we must, notwithstanding this passage, examine these things and test their character and origin before we are prepared to judge. But let us look a little more closely into the bearing of this passage upon Spiritual Manifestations. The question is not, Did it forbid the Jews from

seeking unto the dead; but does it forbid *us* from receiving communications from disembodied spirits? I am not one of those who suppose, simply because a precept was given to the Jews, that therefore it is *not* binding upon us, for that would do away with the greater part of the Old Testament. Nor do I believe because a precept is found in their law, that therefore it *is* binding upon us; for then I should not dare to eat swine's flesh, nor leavened bread on certain days, nor to do many other things which I, in common with all Christians, am in the daily habit of doing. We are to look into the moral *reasons* of those laws, and if they are now the same as then, they are binding upon us; if not, they have passed away as "contrary to us," and are of no more force. The bulk of the Jewish law has ceased to be of force, not by direct repeal, but by the cessation of the reasons of its enactment. The question then recurs, What were the reasons of this command? And are those reasons existing with us? If not, the law has passed away. We may not be able to develop all the reasons of that law, but I think the following are plain:

1st. The age in which this command was given was an age of revelations; and the people to whom it was given, the people chosen to be its depositaries; and during the continuance of this age God dwelt sensibly among them, and could be directly appealed to on all questions, and answers received by Urim, and Thummin, and Prophets. There was therefore no need of communications from the disembodied, yet finite. The Infinite was there, speaking through the mouths of the Prophets, the breastplate of the High Priest, and from between the wings of the Cherubim.

2dly. That people had an almost unconquerable tendency to idolatry; this is written upon almost every page of their history. And notwithstanding all the demonstrations of the Supreme Godhead and power of Jehovah, how often did they forsake him, and go in pursuit of other gods! This tendency was so strong, that God even hid the body

of Moses, lest his bones should be deified by them. Is it likely that in a people so given to this crime, all the wonders Jehovah wrought among them could not restrain them from it, they could have been restrained from paying supreme homage to glorified spirits, had they been sent to communicate among them? It seems to me the character of that people was such, as we gather it from their history, that such manifestations would have completely defeated their object, and, instead of leading them to God, would have led them farther away from him. God fully understood this, and therefore,

3dly. Would not allow good spirits to communicate with them. And hence, if they had any spiritual communications, they would be from wicked, lying spirits, styled in this scripture, "*familiar spirits.*" How forcible, then, the reasons for this command upon them, and how evident that it is wholly inapplicable to us. The case of Saul (1 Sam. xxviii.), which is, I believe, always, or at least generally, referred to in connection with this, as it involves the same principles as the command, falls with it. There are a number of other reasons which clearly disprove the applicability of these Scriptures to the case in hand, but I waive them. For all of them can not equal the following: That that command—unlike most of the Jewish statutes—which a Christian minister would blush to insinuate were still in force, *has been formally repealed*. I suppose it will be conceded that the teaching of Christ's *actions* is as forcible and binding as the teaching of his *words*, and that it is right to "walk as he walked," and to "follow in his steps;" and that so much of that law as was disregarded in his actions was repealed, and of no more binding force. Now it is a *fact*, recorded by three of the Evangelists, that Christ did hold intercourse with the righteous and glorified dead. See Matt. xvii. 3, Mark ix. 4, Luke ix. 30. This I must regard as decisive. And I am by no means sure but that our Saviour had his eye upon these latter-day manifestations, and, to take this obsolete law out of the mouths

of gainsayers, summoned Moses and Elias from heaven, and displayed them to his disciples, conversing with him. And should I go farther, and claim for that display a special reference to these things, I should fail to rival many, both of the ancients and moderns, in spiritualizing the Scriptures. For why were they there conversing with Christ? Surely not to give him information or encouragement, for this he received from a higher source. Why, then, were they there? May it not have been to type the privilege of his Church in the latter days, and the assistance that they should have in their efforts to evangelize the world. Oh! let me entreat you, brother minister, to bathe your heart thoroughly and deeply in the glories of Tabor ere your pulpit resounds with denunciations against these things, or your people are treated with a homily on Saul and the witch of Endor, and the obsolete and repealed statute of Dent. xviii. 10, 11.

Luke xvi. 31: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," is quoted by some with a triumphant air, as though perfectly conclusive against Spiritual Manifestations. I shall consider the passage only in its supposed bearing against these things; and I think that a little reflection will convince any candid mind that they are not condemned by it. Attend to the following considerations:

1st. The passage, taken with its connection, clearly shows the possibility of glorified spirits communicating with the living. The rich man addresses two petitions to Abraham. The first is, "That he would send Lazarus," who had obtained a lodgment in his bosom, "to dip the tip of his finger in water and cool his tongue," *i. e.*, that his sufferings might be mitigated. To this Abraham returns a denial, accompanied with two reasons. The first was, that justice demanded he should endure all that was inflicted upon him. The second, that it was *impossible* for Lazarus to come to him—verse 25-6.

The second petition was, that he would send Lazarus to

his father's house to warn his five brethren. This is denied, and but one reason given for it: "They have Moses and the prophets; let them hear them." He does not say, as in the former case, he "*can not*," which clearly shows that it was possible for Lazarus to return to earth and warn those persons.

2d. The clause, "*will not be persuaded though one rose from the dead*," supposed to be condemnatory of Spiritual Manifestations, is predicated of *five individuals only*, not of the race universally. The rich man does not pray that Lazarus might be sent to warn the world—sinners in general—but simply to his *father's house* to warn his *five brethren*; clearly showing that the prayer was not prompted by a benevolent concern for *them*, but a selfish interest for *himself*. He had just been told that his sufferings should never be less; he now prays that they may not be increased by the coming of his brethren to share in them; precisely harmonizing with the doctrine set forth in these Manifestations respecting lost spirits. They say, "The lost spirits of your friends would delight to see you as miserable as themselves, but they do not generally wish you to come to hell, *because* it would *add* to their torments." But to the question before us: the pronoun "*they*" relates to, and stands for, "*five brethren*," and is limited by its antecedent to the same extension; and in their case it was doubtless true. But does it follow that it was equally true of all others, in all ages of the world? I know not by what rule of grammar, or logic, or common sense this can be made to appear. Try the logic a little. Five men would not repent, though warned to from the grave; THEREFORE nobody would? Now, if this is good, I think the following better: *five hundred thousand* of the Egyptians, with Pharaoh at their head, would not believe that God spoke by Moses, *therefore* the Israelites would not, and his mission was useless! A greater number of Jews could not be persuaded to repentance by the united exertions of Christ and his Apostles, *therefore* nobody could

have been, and their labors were silly and vain! There are now a great many who will not be persuaded to give their hearts to God by all that can be done to effect their salvation; therefore nothing need be done for any, for none will consent to be saved! Puerile as this logic is, it is a vast improvement upon that which arrays this passage against Spiritual Manifestations. For the one is from *five* to the whole; the other from *five hundred thousand* to the whole. If the former is good, the latter is *a hundred thousand times better*, mathematically demonstrated. But,

3d. The passage relates to quite another thing than Spiritual Manifestations. It relates to a literal resurrection of the body. "Though one *rose* from the dead"—a specific miracle for a specific object—and the most that can be claimed for it, even constructively, is, that a specific miracle for the conversion of every five persons would be useless—which, I doubt not, is true. The passage has no reference to communications made from glorified *spirits* in their disembodied state, but to the return of the spirit to its forsaken *body*, and its living *in* and preaching *through* it. I have heard it said, to be sure, that it is the same thing; but this can not be, any more than Christ's going in spirit to preach to the antediluvians in the days of Noah (1 Pet. iii. 19, 20) was the same thing, as his resurrection at Jerusalem twenty-four hundred years afterward. But,

4th. If the passage proves any thing against Spiritual Manifestations, it proves quite too much for those who avail themselves of it; for if no other means than those mentioned in this passage, as adequate to effect the salvation of these five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous. "If they hear not *Moses* and the *prophets*." By Moses and the prophets, the Old Testament, and that *only*, is meant. Of course, then, if the argument is good, we have no use for the New. It will avail nothing to say, in avoidance of this conclusion, that "Christ had already

come." For, 1st. This can not be proved. Christ relates it as past; but how far back in the past it transpired, no man can tell, for he has not. All we know in regard to the *time* of the occurrence—for the time of its *relation* is of no avail in the argument—is, that it was posterior to the closing up of the Old Testament revelation, and anterior to *the* present in which it was told, covering a space of four hundred years, in any part of which it might have taken place. 2d. It is, I think, more than probable that the date of the transaction is anterior to the advent of Christ. For if Christ had already come, it seems quite unaccountable that Abraham should have overlooked the fact, and referred to Moses and the prophets as the exponents of the way of life, when their authority had been already superseded and set aside by the appearance of "*the greater than they.*" Why did not Abraham say they have Christ, instead of Moses and the prophets? I presume it was because they had no Christ, as yet, except as he was to be found in types and prophecies. But, 3d. Even if Christ had come, and Abraham, from some unaccountable reason, had been held in ignorance of it, or failed to mention it, still, not a syllable of the New Testament had been written. The crucifixion, and the resurrection, and the ascension, and the subsequent advocacy of the Lamb of God had not taken place. Were *these* unnecessary? The astounding revelations of Paul, and Peter, and Jude, and the sublime visions of John on Patmos, were yet undisclosed; were *these* unnecessary? It is surprising to see how thoughtlessly some men, and even divines, will quote and apply Scripture!

These comprise all the Scriptures, as far as I know, to which the adversaries of Spiritual Manifestations attach any importance, that are considered as containing the sentence of their condemnation. They are all that I have seen or heard against them. And to what do they amount? Simply to this: *such Manifestations are possible, and have actually been, and of course may be again, and completely*

sweep away the plea by which some attempt to justify themselves in denouncing them and believers in them, without investigating their claims to credulity, that the Bible is against them! And as these are swept away, the command rolls down upon them with deafening peal, "*Judge NOT,*" but "*prove all things, hold fast that which is good.*" Examine, and *then* decide.

Appendix—B.

[FROM THE NEW YORK EVANGELIST.]

ON THE MINISTRATION OF DEPARTED SPIRITS IN THIS WORLD.

BY MRS. HARRIET BEECHER STOWE.

It is a beautiful belief,
That ever round our head
Are hovering on viewless wings
The spirits of the dead.

WHILE every year is taking one and another from the ranks of life and usefulness, or the charmed circle of friendship and love, it is soothing to remember that the spiritual world is gaining in riches through the poverty of this.

In early life, with our friends all around us—hearing their voices, cheered by their smiles—death and the spiritual world are to us remote, misty, and half fabulous; but as we advance in our journey, and voice after voice is hushed, and form after form vanishes from our side, and our shadow falls almost solitary on the hill-side of life, the soul, by a necessity of its being, tends to the unseen and spiritual, and pursues in another life those it seeks in vain in this. For with every friend that dies, dies also some peculiar form of social enjoyment, whose being depended on the peculiar character of that friend; till, late in the afternoon of life, the pilgrim seems to himself to have passed over to the unseen world, in successive portions,

half his own spirit; and poor is he who has not familiarized himself with that *unknown*, whither, despite himself, his soul is earnestly tending. One of the deepest and most imperative cravings of the human heart, as it follows its beloved ones beyond the veil, is for some assurance that they will still love and care for us. Could we firmly believe this, bereavement would lose half its bitterness. As a German writer beautifully expresses it, "Our friend is not wholly gone from us; we see across the river of death, in the blue distance, the smoke of his cottage;" hence the heart, always creating what it desires, has ever made the guardianship of, and ministration of, departed spirits, a favorite theme of poetic fiction.

But is it, then, fiction? Does revelation, which gives so many hopes which nature had not, give none here? Is there no sober certainty to correspond to the inborn and passionate craving of the soul? Do departed spirits, in verity, retain any knowledge of what transpires in this world, and take any part in its scenes?

All that revelation says of a spiritual state is more intimate than assertion; it has no direct treatise, and teaches nothing apparently of set purpose, but gives vague, glorious images, while now and then some accidental ray of intelligence looks out,

———Like eyes of cherubs, shining
From out the veil that hid the ark.

But out of all the different hints and assertions of the Bible, we think a better inferential argument might be constructed, to prove the ministration of departed spirits, than for many a doctrine which has passed, in its day, for the height of orthodoxy.

First, then, the Bible distinctly says that there is a class of invisible spirits who minister to the children of men. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" It is said of little children, that their "angels do always behold the

face of the Father which is in Heaven." The last passage from the words of our Saviour, taken in connection with the well-known tradition of his time, fully recognizes the idea of individual guardian spirits.

For God's government over mind is, it seems throughout, one of intermediate agencies, and these not chosen at random, but with the nicest reference to their adaptation to the purpose intended.

Is it likely, then, that, in selecting subordinate agencies, this so necessary a requisite of a human life and experience, is overlooked? While around the throne of God stand spirits, now sainted and glorified, but thrillingly conscious of a past experience of sin and sorrow, and trembling to the soul, in sympathy with temptations and struggles like their own; is it likely that he would pass by these souls, thus burning for the work, and commit it to those bright abstract spirits, whose knowledge and experience are comparatively so distinct and so cold?

It is strongly in confirmation of this idea, that in the transfiguration scene, which seems to have been intended purposely to give the disciples a glimpse of the glorified state of their Master, we find him attended by two spirits of earth, Moses and Elias, "which appeared with him in glory, and spake of his death, which he should accomplish at Jerusalem."

It appears that these so long departed ones were still mingling in deep sympathy with the tide of human affairs, not only aware of the present, but also informed as to the future.

In coincidence with this idea are all those passages which speak of the redeemed of earth as being closely and indissolubly identified with Christ, members of his body, of his flesh and his bones. It is not to be supposed that these united to Jesus above all others, by so vivid a sympathy and community of interests, are left out as instruments in that great work of human regeneration which engrosses him; and when we hear Christians spoken of as

kings and priests unto God, as those who shall judge angels, we see it more than intimated that they are to be the parents and actors in that great work of spiritual regeneration, of which Jesus is the head.

What then? May we look among the bands of ministering spirits for our departed ones? Whom would God be more likely to send us? Have we in heaven a friend who knew us to the heart's core—a friend to whom we have unfolded our soul in its most secret recesses—to whom we have confessed our weaknesses and deplored our griefs? If we are to have a ministering spirit, who better adapted?

Have we not memories which correspond to such a belief? When our soul has been cast down, has never an invisible voice whispered, "There is lifting up?" Have not gales and breezes of sweet and healing thought been wafted over us, as if an angel has shaken from his wings the odors of paradise? Many a one, we are confident, can remember such things; and whence come they?

Why do the children of the pious mother, whose grave has grown green and smooth with years, seem often to walk through perils and dangers, fearful and imminent as the crossing Mohammed's fiery gulf on the edge of a drawn sword, yet walk unhurt? Ah! could we see that glorious form! that face where the angel conceals not the mother—our questions would be answered.

It may be possible that a friend is sometimes taken, because the Divine One sees that their ministry can act upon us more powerfully from the unseen world than amid the infirmities of mortal intercourse.

Here the soul, distracted and hemmed in by human events, and by bodily infirmities, often scarce knows itself, and makes no impressions on others correspondent to its desires. The mother would fain electrify the heart of her child; she yearns and burns in vain to make her soul effective on its soul, and to inspire it with a spiritual and holy life; but all her own weaknesses, faults, and mortal cares cramp and confine her, till death breaks all fetters—

and then first truly alive, risen, purified, and at rest, she may do calmly, sweetly, and certainly what amid the tempests and tossings of life she labored for painfully and fitfully.

So, also, to generous souls who burn for the good of man, who deplore the shortness of life, and the little that is permitted to any individual agency in this life, does this belief open a heavenly field. Think not, father or brother—long laboring for man, till thy sun stands on the western mountains—think not that thy day in this world is over. Perhaps, like Jesus, thou hast lived a human life and gained a human experience, to become, under and like him, a savior of thousands—thou hast been through the preparation, but thy real work of good, thy full power of doing, is yet to begin.

There are some spirits (and those of earth's choicest) to whom, so far as enjoyment to themselves or others is concerned, this life seems to have been a total failure. A hard hand from the first, and all the way through life, seems to have been laid upon them; they seem to live only to be chastened and crushed, and we lay them in the grave at last in mournful silence. To such what a vision is opened by this belief! This hard discipline has been the school and task-work by which their soul has been fitted for their invisible labors in a future life; and when they pass the gates of the grave, their course of benevolent acting first begins, and they find themselves delighted possessors of what through many years they have sighed for—the power of doing good.

The year just passed, like all other years, has taken from a thousand circles the sainted, the just, and the beloved; there are spots in a thousand graveyards which have become this year dearer than all the living world; but in the loneliness of sorrow, how cheering to think that our lost ones are not wholly gone from us! They still may move about our homes, shedding around them an atmosphere of purity and peace, promptings of good, and reproofs of evil;

we are compassed about with a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at our success. How should this thought check and rebuke every worldly feeling and unworthy purpose, and enshrine us in the midst of a forgetful and unspiritual world, with an atmosphere of heavenly peace. They have overcome—have risen—are crowned, glorified—but still they remain to us, our assistants, our comforters, and in every hour of darkness they seem to say to us, “So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have found all true, and in our heaven behold the certainty of thy own.”

Appendix—C.

Extract from a Discourse by the Rev. J. B. Ferguson, of Nashville, Ten.

It has been said, You believe in *Spiritualism*. I answer, unhesitatingly, *I do*. So far as the word Spiritualism represents the opposite of the materialistic philosophy, I do not remember when I was not a Spiritualist. So far as it might represent devotion to spiritual things, such as truth, holiness, charity, it is my profession to be a Spiritualist. And so far as it represents now an acceptance of the possibility of spirit-intercourse with man, it is but candor to say I believe it without hesitancy and without doubt. That there are many absurdities and some mischief connected with what claims to be Spirit Manifestation, I know, but I know also that there is much truth and good. My brethren, I have examined this question in all the reverence for God and love for truth of which my nature and circumstances are capable. At home and abroad, for days and weeks together, alone and in company, with believers and skeptics, I have investigated; and I could neither be an

honest man nor a philanthropist did I not say I know that I have had intelligent and blissful communion with departed spirits. I have read all of any note that has been said against it. I have heard it called humbug, imposture, and the work of the wicked one. I know the prejudices against it, and would not needlessly offend them. But I say to you as your friend, your preacher, and as one that must suffer more for this avowal than all others present, it is neither humbug, nor imposture, nor the work of the Devil, saving to those who may make humbug and deception of the holiest privileges of man. Mark you, I by no means believe in all the mediums, so called, nor in any medium or spirit as infallible. I pity and loathe much that is called spiritual, here and elsewhere. But as beneath the veriest cesspools flow the pure streams of Nature, and from within the darkest clouds breaks forth the light of Heaven, so beneath the clouds of ignorance and vice in mediumship I have seen the pure light and tasted the sweet waters of the immortal world. Let me say to you, with a heart overflowing with love, beware how you treat this subject. It is not to be trifled with, nor made a species of idle pastime, or fortune-telling, or gold-hunting, with impunity. Can I *know* that the dead live, and are interested in our every repentance, struggle, suffering, and joy, and would I be faithless to own my experience or sell the knowledge for mercenary gain? Forbid it, Heaven! for I know of no greater degradation, and wonder not at its terrible results. But denials will not prevent such results. We must be candid. Candor is the condition of all improving knowledge. We dare not despise it for its humble origin. Remember that one generation has ever persecuted the prophets whose monuments the next have laid. Remember Jesus and the question, "Can any good come out of Nazareth?" Remember that truth is generally born in a manger, and that wise men worship with gifts of frankincense, while the selfish and bloodthirsty would slaughter the unoffending infant. Can I live with you, be-

lieving in Spiritualism? For yourselves and to your God answer. If so, we go on as heretofore; if not, God's world is broad, his heaven benignant, and everywhere he has said to every faithful man, You shall yet see "that more are they that are for you than they that are against you."

I am neither mad nor demoniacal. No! oh, no! Yet I call upon Heaven to witness that I have no consciousness of ever having stated a conviction in your presence that was more a conviction of my highest reason than the solemn and yet joyous asseveration, that I believe God has granted spiritual intercourse to these times. And this conviction does not lessen any faith I have in God, in Christ, in the Spirit of Holiness, but only enlightens, hallows, and beautifies it, and deepens my reverence.

Now I know it will be said, and, justly said, that the preachers of the so-called Reformation do not believe with you. How then can we expect their fellowship? I do not expect it, but did expect it, because our fellowship was not predicated upon a vain uniformity of belief. If it were, I could never have fellowshipped them, for there are many notions of theirs I have regarded as superstitious and foolish, and tending to prevent their own improvement and disturb the happiness of others. Church fellowship, in uniformity of belief, is an impossibility. It never did exist, and it never can exist. Men believe according to the degree of their capacity and knowledge. As there is no uniformity in either their capacity or knowledge, there can be none in their faith. My fellowship with those who were once ready to call me brother, and to reap the fruits of my humble labors in the interest which every community among them I have ever been permitted to visit, took in those labors; men who, since their leaders have pronounced me infidel for the free expression of my opinions, are ready to detract, and slander, and destroy, were it in their power; my fellowship, I repeat, with such men did depend upon supposed similarity of religious spirit, aim, and purpose. Their religious effort professed the largest

amount of liberality to individual differences. We differed when they professed the heartiest fellowship, and could not be too laudatory in their praise; but we tacitly agreed to differ. They differed among themselves, and still differ as much as they do from me, if as honest to express their differences now as they once were. They differed from the oldest and most respectable of their own number, but were more chary in expressing that difference, for which they deserve credit, as for a better knowledge of their chief speakers and writers than I was able to gather from their published expressions. But then they differed with me charitably. So we still differ from them. We would not have them—nor would I have you—receive any view of religious truth from me, save as you are compelled to do so by the power of your individual convictions. Thus I am not responsible for them, nor they for me. A remembrance of this fact might have prevented every irrational and childish opposition. We should still stand upon our merits or our lack of them: in the one case to help forward the cause of human improvement; in the other, to receive its benefits. I can not and would not control their expressions of fellowship. It would have been gratifying to have labored with it, but he has weak confidence in God who can not labor without it. For many misdirected attempts to prejudice the public mind; for the exhibitions of religious hate, the worst and most vindictive of all hate; for betrayals and false pretenses of friendship, and misrepresentations of private conferences and conversations, I freely forgive them, and it would be unchristian not to do so, seeing God has overruled it to more good than evil, as I believe he will overrule all things, and cause even the wrath of man to praise him. The cause of free inquiry, upon the most important questions that ever engaged human attention or affected human faith and happiness, has been advanced. The true position of religious teachers as helpers of human joy, and not lords over human consciences, has been seen by hundreds and thousands who

were ready for something better than sectarian assumption and circumvention under the holy name of Liberty, but who knew not from what quarter it would come.

You will readily see how we can be charitable to those who can not be even just to us; and how ultimately all ecclesiasticism, based upon mere authority, must give way to the force of religious freedom and the claims of a common humanity, responsible in its faith to God alone. And when my numerous voluntary opponents shall have learned the existence, outside of all human denunciation, of a sphere of conviction and conscience, as a shrine which God has never surrendered in any creature of his hands, their hostility and estrangement will pass away. And they must pardon me for hoping that if this does not take place in the present life, it may be effected in the life to come, under the less fleshly and more enlarged influences of the Just made perfect in love.

But we can not dismiss this reference to differences without enforcing upon your attention the truth, that different truths are received with different degrees of conviction, according to the degree of capacity exercised, of attention given, and the circumstances of culture surrounding us. That there is a God is believed by all men, for the very effort to think implies the belief. That that God is a common Father, superintending and directing the welfare of every creature he has formed; that even the retributions for ignorance, error, and wrong are paternal in their origin and administration, and look to the reformation, and not the destruction, of the individual sufferer; that in the soul of every man, in the very nature of its constitution, he has provided a shrine above all human authority, where he works forever more in love and wisdom; a shrine that will yet be made pure, by a conviction that will yet be made wise, and a conscience that will yet see the right, despite all darkening doubt and tainted appetite, that even now, in our narrow vision, appear so unseemly to a child divine; that God worketh everywhere and in every thing,

and leadeth on through change and apparent destruction to a high destiny, and will ultimately take full possession of every heart, from the free and chosen rule of which he will never depart; and that to hasten this divine and all-glorious dominion over themselves and over all souls, he filled his ancient servants, and is ready to fill us, with the quickening power of his spirit, to go forth on missions of duty, suffering, and enjoyment; these are a few of the truths we feel we have gained by the positions he has granted us, and the discipline through which he seems to have called us to pass. He has made us to know what formerly we almost feared to hope, and now we can assert, with devout thanksgiving, that we unwaveringly believe that divine rule, divine love, divine truth will yet grow, despite all the restraints of our present immature and, on this account, often antagonistic fleshly state,

“Complete in man;
The thinker and the plan,
The spirit and the shrine,
Where heart and work combine;
For God, who made the whole,
Works in the working soul!”

But whilst asserting this sublime faith and hope, let no immature mind conceive that it can be any encouragement to a continuance in ignorance, error, or sin. I do not believe, I can not believe, from the principles laid down, that under a divine government that extends over all states of the individual, temporal and spiritual, present and future, that any man can escape the just consequences of his sinful dispositions and deeds. No view of the atonement, of the orthodoxy of his creed, or of his subserviency to the outward forms of religion, can deliver him only so far as they correct his habits of soul and the evil direction of his life. Nothing but a removal of the causes of retributive misery can prevent retributive issues. Nothing but a repentance that amends the evil habit of the soul, can save us from the inevitable accompaniments of wrong-doing. Our appe-

tites and passions, misdirected and uncontrolled, become like voracious serpents, winding their loathsome length in tightening cords around our capacity for pure desires and holy works, and spreading their blighting slime over every flower of faith, love, and hope within us. Our evil propensities follow, like rabid dogs, along the pathway of every footstep we make toward the divine and eternal good. Beware, then, of serpents; beware of dogs, we would constantly say, and beware of reliance upon any theological charms or talismans that would hinder your renunciation of their company and power. But renounce them, and your repented sins will become as bracelets girding your character, and every additional virtue will but add a gem of spirit-brilliancy to your soul, giving to what would have been a scale of the festering reptile the hue of the brightest topaz and emerald. Neither in this life nor that to come can I hope a forgiveness for any sin not repented of; and no sin is repented of, the habit of which is not changed. Can words express the incentive of a truth like this to help us to avoid a retrograde life and inspire us to advance in that eternal progression for which our nature was designed by its beneficent Creator, and in which alone he has ordained its highest happiness?

My brethren, are you then anxious for a word with which to define my religious position in view of the statements against us? If so, say he believes in *progression*. He believes it the law of human development, happiness, and glory. Progression from brute nature to the elements that make the human organism. Progression from feeble infancy to maturity. Progression from ignorance to knowledge; from error to accuracy; from vice to virtue; from crime to repentance; from death to life; and from all that is transitory, insubstantial, and unsatisfying, to that which is permanent, real, and full of joy. Ay, I love the word—I almost worship the idea. What Christ, and the Christ in the Apostles, meant by repentance I mean by progression. To the darkened mind, darkened by ignorance, bigotry,

and pride, it is advance to brighter views of God, of man, and immortality. To the enslaved mind—enslaved by servility to the external world and a mere formal religion—it is advance to freedom, to spirit and communion with the Infinite. To the criminal mind—criminal in wrongs, thought, and wrongs done to its human brethren—it is advance to love, duty, and hope, which alone can bring the joy of forgiveness and the assurance of divine help. Progression! yes, Progression! a word not merely to be wondered at, but to be revered by all honest minds. Hypocrisy may decry it; delusion may cover it with a mask; pride may condemn it; but it is the only cure of error; the only offer of freedom from woe; the only light that leads you from the prison-walls of superstition and bigotry. It shines on the pathway of unending felicity. Its light is the light of God to man, and in man. And it will shine on; our little ones will yet bask in its rays; our aged ones will yearn for its future revealings, until the remotest boundaries of our earth shall chant its glory, and angels come down to send upward the song of an everlasting jubilee of liberty and love. For oh! already I behold

“ A mighty dawning on the earth
Of human glory! Dreams, unknown before,
Fill the mind's boundless world,
And wondrous birth is given to greatest thought;
On every side appears a silent token
Of what will be hereafter, when existence
Shall become a pure and sacred thing,
And earth sweep high as heaven!”

But will some cautious friend say, Yes, you may have your free, hard-earned, and happy thoughts, but do not preach them. The world is not prepared for them; you will injure your influence; you may bring yourself to beggary; your friends may not appreciate you, and, as your adversaries have predicted, may desert you in the day of severe trial. True, I reply; but all this I have seen and felt in spirit, and I know what it is and what it is not. It is something to frighten selfish servility, but it only serves

to nerve and strengthen our heavenly freedom. "Get thee behind me, Satan, for thou knowest not of the things which be of God, but those which be of men and come to naught." I must go forward, no matter what awaits me. I can not go backward. Whether in honor or dishonor, poverty or plenty, friendship or desertion, my face is set, and God, to me, leadeth on the way, by signs and by blessings which the fleshly mind sees not, or seeing will not heed. Will you continue to stand by me? You can not distrust me if you would! Will you hold on with me to the liberty of thought and action, and the helps we have of promoting human good? Choose ye this day for yourselves and your spiritual good, and without reference to any personal friendship you may have for me. But while the choice is passing through your minds, I would simply ask you to consult your own convictions of good received. You have had the old teaching, as it is called, and what some would call the new. From which have you received the largest benefit to your minds, your hearts, and your lives? Under which have you most improvement, peace, and harmony? Which promises most for the good of the world? And however you decide, allow me to exhort you as you value your peace of mind, despise nothing merely because it is supposed to be novel, or is made the subject of reproach. To the thought of Progression will I cling! Does not the world need it? does not every heart need it?

Appendix—D.

LETTER FROM EX-SENATOR TALLMADGE.

MESSRS. GALES AND SEATON:

My attention has been attracted to the proceedings of the Senate, published in the *Intelligencer* of this morning, on the presentation of a memorial by General Shields, signed

by myself and 13,000 citizens of the United States, on the subject of "Spiritual Manifestations." The memorialists ask Congress to appoint a scientific commission to investigate these extraordinary phenomena. General Shields has given a very good synopsis of the memorial; and had he stopped there, I should not have felt myself called upon for any remarks. But, contrary to my expectations, the General has attempted to ridicule a subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to General Shields about presenting this memorial to the Senate, he treated it with great courtesy, and expressed his willingness to move its reference to a Select Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigated the subject could have been heard, he should have given in advance a *rehash* of what has so often been said before by the opponents of Spiritualism! My habitual respect for the honorable body of which he is a member, will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion.

The General is pleased to characterize these manifestations as a "delusion." Now, I do not pretend to any extraordinary power to understand a subject more than other men, whose position in life would indicate a talent equal, if not superior, to my own. Still, I do pretend, that when I have investigated a subject which they have not, I am better capable than they of judging whether there is any "delusion" involved in the conclusion to which I have arrived, and I can not consent to surrender my

reason and the evidence of my own senses to their instincts. I have made it a rule of my life never to write or speak on a subject about which I knew nothing. That rule has saved me from much awkwardness and embarrassment, as it would also save others were it adopted by them.

But if it be a "delusion," then the greater necessity of investigating it and showing it to be such. I have as great an interest in ascertaining that fact as any other man. If it be "spiritual," there is much less necessity for its investigation, because its march will be onward, and no human power can resist it. Do away with the "delusion," if it be one, and you do away the insanity which, it is sometimes alleged, is consequent upon it; and although the honorable gentleman's bill granting lands for insane asylums would still be necessary for the vast numbers rendered such by religious excitement, still they would have fewer inmates by reason of the humane principles adopted by this investigation, namely, of *preventing* instead of *curing* or *palliating* the disease.

I hope, therefore, that the "lame and impotent conclusion" to which the Senate arrived, of laying the memorial on the table, may be reconsidered, and that it may receive that consideration which its importance demands.

Respectfully, yours, N. P. TALLMADGE.

WASHINGTON, April 18, 1854.

On the day following, General Shields responded briefly as follows:

SENATOR SHIELDS IN SELF-VINDICATION.

WASHINGTON, April 19, 1854.

TO THE EDITORS OF THE NATIONAL INTELLIGENCER:

Gentlemen—Hon. N. P. Tallmadge, in his letter in your paper of to-day, does me injustice, which I presume is unintentional. When he requested me to present his petition, I assured him in a few words that I was no believer in "the spiritual theory," and, in addition, that I could not see upon what principle it could be either referred to, or considered by, a Select Committee. His earnestness on the subject was such as might easily have led him to misunderstand me on this point. I promised to present his petition, and I did so, and then took the liberty of giving my own views upon the subject generally.

Respectfully, yours,

JAMES SHIELDS.

SECOND LETTER FROM MR. TALLMADGE.

MESSRS. GALES AND SEATON :

The note of General Shields in the *Intelligencer* of this morning requires a few remarks from me. He assumes that there was a misunderstanding on my part as to his willingness to move the reference of the memorial to a Select Committee. Let your readers judge of this from the circumstances in the case.

The primary object was to have the memorial presented by a Senator who would move a Select Committee, and who, of course, would be chairman of it, and, by the very motion, would signify his willingness to take charge of it. The subject was peculiarly one for a Select Committee, because there was no Standing Committee to which it could be appropriately referred. There was no difficulty in finding a Senator who was willing simply to present the memorial. Probably no Senator in that honorable body would, on request, have refused an act of courtesy like that, especially when the memorial, to use the honorable gentleman's own language, "had been prepared with singular ability, presenting the subject with great delicacy and moderation." The very object, therefore, was to place it in the hands of a Senator who would cheerfully perform that duty. I had spoken to only one Senator on the subject previous to my call on the honorable gentleman. That Senator treated the matter with the utmost respect and kindness; agreed that a Select Committee was the appropriate reference, but that he could not move it, because he would, of course, be chairman, and his other business was so burdensome that it would be impossible to give the subject that attention which it deserved. He then told me he thought General Shields would be the best man to present the memorial and to move the Select Committee, and that he would no doubt do it.

It was on the suggestion of this Senator that I called on General Shields. Impressed with the importance and the

necessity of a Select Committee, can it be for one moment presumed that I could misunderstand the honorable gentleman, and leave the memorial in his charge, when I knew the great object I had in view could not be accomplished? But the honorable gentleman says he "could not see upon what principle it could be either referred to or considered by a Select Committee." Why, a Senator of any experience would, I should suppose, have no doubt or difficulty on that subject. The gentleman, as the proceedings of the Senate show, was willing to have it referred to the Committee on Foreign Relations; and if it was proper to refer it to a Standing Committee, was it not equally proper to refer it to a Select Committee? When I say equally proper, I mean so far as a mere reference and a consideration of the subject were concerned. What are the objects of a Select Committee? They are two. First, where the subject, although appropriate to a Standing Committee, is of that magnitude and importance to require the more deliberate and thorough investigation of a Select Committee, which is burdened with no other reference, and in the constitution of which the talent of the body best suited to the investigation may be combined; secondly, where the subject is not appropriate to a Standing Committee, but is peculiarly appropriate to a Select Committee. A memorial, therefore, coming within either of the objects mentioned, can appropriately be referred to a Select Committee. The memorial under consideration came within the latter. If, then, it was proper to refer it to a Standing Committee, to which the honorable gentleman very willingly agreed, it was equally proper to refer it to a Select Committee. From this conclusion there is no escape. Any doubt as to the power of Congress to grant the prayer of the memorialists in *any* case, is no objection to referring the memorial itself either to a Standing or a Select Committee, because the Committee can more deliberately examine and judge of that power than the body itself can on the hasty view taken of it on a mere motion of reference. On the coming in of

the report of the Committee, then, is the time to discuss the question of power.

The clear understanding, therefore, on my part, was that General Shields would present the memorial and move its reference to a Select Committee. How could I understand it otherwise, when that was the very object of the application to him? Any other conclusion would make me stultify myself. Neither can any unprejudiced mind in this view of the case come to any other conclusion. The honorable gentleman, therefore, must be laboring under some strange hallucination on this subject; more strange, indeed, than the "delusion" under which he, with so much delicacy and self-complacency, supposed these memorialists were laboring, because they had come to a conclusion different from his own on a subject which, from thorough investigation, they were presumed to understand, and which, for want of investigation, he was presumed to know nothing about!

But, again, if the honorable gentleman did not intend to move the Select Committee, why did he not indicate that intention in a manner that could not be misunderstood? He knew perfectly well, or ought to have known, that the Select Committee was the great object I had in view; and can he suppose that I would have placed the memorial in his hands, if I could have imagined that it was to receive the treatment it did? Most assuredly not. Some two weeks elapsed between the time of delivering the memorial to him and its presentation by him to the Senate. During this time I saw him twice; the last time was on Thursday evening preceding the Monday on which the memorial was presented. If he had made up his mind that he could not move a Select Committee, but should feel bound to present his views against it, why did he not so inform me, and suggest that I place the memorial in other hands? That is the course I should have pursued, if I had been occupying, as I did for many years, a seat in that honorable body. Was not such a course due to me? And

above all, was not such a course due to himself? Instead of that, and instead of pondering over these extraordinary phenomena set forth in the memorial, the most extraordinary in the history of the world, and which philosophy and science might have been proud to investigate, he seems to have been turning over the pages of some cyclopædia to find materials for the luminous exhibition which he made before the Senate!

This is not all. The honorable gentleman was not content to present his views in a grave and serious manner becoming the subject, but he attempted to ridicule, not only the subject, but those who had memorialized Congress in relation to it. The result will show whether the attempted ridicule will fall on them or react on himself. I will only add that there are names on that memorial which do not shrink in comparison with any member of the honorable Senate—names that have adorned the Bar, the Bench, and the Senate Chamber; names of the hardy sons of toil, whose brawny hands and stalwart arms have been thus fashioned by the industrial pursuits of life; names the representatives of two millions of believers in the United States; names of those “who know their rights, and, knowing, dare maintain” them. These memorialists, and those whom they represent, are not only entitled to respect, but they will command it. They are not to be put aside by any attempt to minister to a prejudiced public sentiment. The question is to be fairly met. The days of imposture and “delusion” in relation to it have gone by; the honorable gentleman will no longer be able to protect himself by that senseless cry; and when he again has occasion to quote Burke’s beautiful aphorism, as he terms it, that “the credulity of dupes is as inexhaustible as the invention of knaves,” he may find in it a more extended application than he at first supposed.

Respectfully, yours,

N. P. TALLMADGE.

WASHINGTON, *April 20, 1854*

Concluding remarks by the editor of the "Spiritual Telegraph," in which the above letters were published.

The letters of our honorable friend are wisely conceived and admirably expressed. They will be the means of calling general attention to the subject, while the profane and sacrilegious spirit of the opposition will be rebuked, and the truth vindicated. The serious tone and civil severity of Mr. Tallmadge are peculiarly adapted to correct the bad habits of titled ignorance and arrogance, and will impose a salutary restraint precisely where it is most needed. We have a serene faith that great good will result from the discussion which the conduct of Gen. Shields is likely to occasion. The truth is indestructible, and can not be damaged by any such exhibition of Congressional quixotism. Some men are still determined that Spiritualism shall prove to be a "*fog-bank*." One after another they continue to run their devoted heads against it in spite of their best friends. Those who have reputation or brains stand a chance to lose what they have by this experiment, as they are sure to find an immovable *rock* where they only look for yielding and impalpable vapors.

Appendix—G.

The following letter appeared originally in the *New York Tribune*, communicated by the lady to whom it was addressed:

BALTIMORE, *Tuesday, April 12, 1853.*

DEAR MADAM—I seize a few leisure moments, while detained here a short time on business, to give you a more extended account of the "Physical Manifestations" to which I alluded in a former letter. In this account I shall confine myself to those which purport to come from the spirit of JOHN C. CALHOUN.

I have received numerous communications from him, from the commencement of my investigation of this subject

down to the present time. Those communications have been received through rapping mediums, writing mediums, and speaking mediums. They are of the most extraordinary character. In style and sentiment they would do honor to him in his best days on earth.

After the arrival of the Misses Fox in Washington city, in February last, I called on them by appointment, and at once received a communication from Calhoun.

I then wrote down and propounded *mentally* the following question :

Can you *do* any thing (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief ?

To which I received the following answer :

I will give you a communication on Monday, at half-past seven o'clock. Do not fail to be here. I will then give you an explanation.

JOHN C. CALHOUN.

It is proper here to remark, that all the communications referred to in this letter were made by Calhoun after a call for the alphabet, and were rapped out, letter by letter, and taken down by me in the usual way. They were made in the presence of the Misses Fox and their mother.

I called on Monday at the hour appointed, and received the following communication :

My friend, the question is often put to you, "What good can result from these manifestations ?" I will answer it :

It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul.

JOHN C. CALHOUN.

This reminds me that, in 1850, at Bridgeport, in the presence of other mediums, among many questions put and answers received, were the following—the answer purporting to come from W. E. CHANNING.

Q.—What do spirits propose to accomplish by these new manifestations ?

A.—To unite mankind, and to convince skeptical minds of the immortality of the soul.

The coincidence in sentiment of the answer of J. C. Calhoun and of W. E. Channing in regard to the object of these manifestations is remarkable, and worthy of particu-

lar notice. The concurrence of two such great minds, whether in or out of the body, on a subject so engrossing, can not fail to command the attention of every admirer of exalted intellect and moral purity.

During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet, *so that no one touched it*. Suddenly it moved from the position it occupied some three or four feet, rested a few moments, and then moved back again to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of it was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

The table was a large, heavy, round one, at which ten or a dozen persons might be seated at dinner. *During all these movements no person touched it, nor was any one near it*. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up, in the best possible position to exert the greatest force, took hold of the leaf, and still could not raise it with all the strength I could apply. I then requested the three ladies to take hold around the table, and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break it. I then said, "Will the spirits permit me to raise the table?" I took hold alone, and raised it without difficulty!

After this the following conversation ensued:

Q.—Can you raise the table entirely from the floor?

A.—Yes.

Q.—Will you raise me with it?

A.—Yes; get me the square table.

The square table was of cherry, with four legs—a large-sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight and the weight of the table. Two legs of it were then raised about six inches from the floor; and then the other two legs were raised to a level of the first, *so that the whole table was suspended in the air about six inches above the floor.* While thus seated on it, I could feel a gentle, vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!

Some pretend to say that these physical manifestations are made by electricity! I should like to know by what laws of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor with more than two hundred pounds' weight upon it?

At a subsequent meeting Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small-sized dinner-bell. He directed a drawer to be put under the square table. I put under a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my

ankle, and my knee. This was at different times repeated. Knocks were made *most vehemently* against the under side of the table, so that a large tin candlestick was, by every blow, raised completely from the table by the concussion!

I afterward examined the under side of the table (which it will be recollected was of cherry), and found *indentations* in the wood, made by the end of the handle of the bell, which was tipped with brass. Could electricity make those violent knocks with the handle of the bell, causing indentations, and raising the candlestick from the table at every blow? Or was it done by the same invisible power that riveted the table to the floor, and again raised it, with all the weight upon it, entirely above the floor?

Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle, and knee. These manifestations were several times repeated.

I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table.

The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And, as it played, these harmonious sounds, becoming soft and sweet and low, began to recede, and grew fainter and fainter, till they died away on the ear in the distance. Then they returned, and grew louder and nearer, till they were heard again, in full and gushing volume as when they commenced.

I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances, but never did I hear any thing that fastened upon the very soul like these prophetic strains drawn out by an invisible hand from the spirit-world.

Whilst listening to it, I was ready to exclaim, in the language of the Bard of Avon :

“That strain again—it had a dying fall;
O it came o’er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odor.”

After the music had ceased, the following communication was received :

This is my hand that touches you and the guitar.

JOHN C. CALHOUN

At another time, the following physical manifestation was made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and myself :

We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to “Hail Columbia,” which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out, “Look.” I looked on the drawer and found the Bible open. I took it up, and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John’s Gospel—chapter ii. being on the left side, and chapter iii. being on the right side. I said :

Q.—Do you wish us to look at chapter ii. ?

A.—No.

Q.—Do you wish us to look at chapter iii. ?

A.—Yes.

And it was then said, “Read.” I commenced reading the chapter, and significant and emphatic raps were given at many verses ; and at verses 8, 11, 19, 34 *most vehement* raps were given. By looking at these verses, you will appreciate the significancy and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour.

In reflecting on the preceding manifestations, one can not but marvel at the power by which they are made, and the *intelligence* by which that power is directed. And it would seem impossible for one to doubt the source of that intelligence. If, however, doubt should still remain on the mind of any one acquainted with similar manifestations, that doubt must be entirely dispelled by the account of the manifestation which follows :

I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was then rapped out :

Get the pencil and sharpen it.

I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil-marks on each side of the outer sheet, but no writing. Then was received the following communication :

The power is not enough to write a sentence. This will show you that I *can* write. If you meet on Friday, precisely at seven, I will write a short sentence.

JOHN C. CALHOUN.

We met, pursuant to appointment—took our seats at the table, our hands and arms resting on it as usual. I placed the paper, with my silver-cased pencil, on the drawer, and said :

My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it.

He replied :

You will know the writing.

He then said :

Have your minds on the spirit of John C. Calhoun.

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer I discovered the paper all under it. The sheets were a little deranged, and on examining I found on the outside sheet these words :

"I'm with you still."

I afterward showed the "sentence" to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounced it to be a perfect *fac-simile* of the handwriting of JOHN C. CALHOUN.

Gen. Hamilton stated a fact in connection with this writing of great significance. He says that Calhoun was in the habit of writing "I'm" for "I am," and that he has numerous letters from him where the abbreviation is thus used.

Mrs. Gen. Macomb has stated the same fact to me. She says that her husband, the late Gen. Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become ! We have not only the most unequivocal testimony to the handwriting itself, but, lest any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, peculiar to himself, and known only to his most intimate friends, and which no imitator or counterfeiter could know, is introduced by way of putting such a suggestion to flight forever !

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style and his condensation of

thought. It is a text from which volumes might be written. It proves,

1. The immortality of the soul.
2. The power of spirits to revisit the earth.
3. Their ability to communicate with relatives and friends.
4. The identity of the spirit to all eternity.

How one's soul expands with these sublime conceptions! How resistless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster, "revel in the glory of the eternal light of God."

Very truly, yours,

N. P. TALLMADGE.

MRS. SARAH HELEN WHITMAN, *Providence, R. I.*

Appendix—F.

The following "Address to the Citizens of the United States," by "The Society for Diffusion of Spiritual Knowledge," was given by WEBSTER, through a speaking medium:

TO THE CITIZENS OF THE UNITED STATES.

BUT a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called dream, Spiritualism, in its present form, was born. Its few advocates, in the early days of its life, were looked upon as lunatic—were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world, until, to-day, it has become a respectable power in society.

Men, whose education and whose genius have fitted them for occupying the highest stations, either in politics or in the Church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth. Connected with that movement, to-day, are many hundreds and thousands of men who are respected by their neighbors for their integrity and worth—esteemed and loved by their friends for their many amiable qualities. The subject has arrested the attention of the learned all over this land, and in many other lands. It has produced books, for and against. Many of the publications, on both sides of the question, are marked by ability and strength.

Within the last two years, Spiritualism has increased in strength and stature, with a growth unprecedented in the history of mental giants. If it be a lie, there is every prospect of its enveloping this world, and, by its weight, sinking this world one degree lower in the depth of degradation. If it be a lie, it has come in so lovely a garb that men will seek it, unless they be warned by a strong voice; men will flee to it as though it were an angel sent from Heaven—will become enveloped in its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men of America, who have one thought toward the good of your fellows, it is your duty to come forward as one man, to tear the vail from the face of the lie, and expose it in all its hideousness. We challenge you, as men—as earnest men, as men desiring the good of your fellows—to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing.

We believe that Spirituality is a Heaven-born truth. We profess to know that angels from Heaven—that the spirits of good men, progressing toward perfection—have come here upon the earth we stand on, and talked with us, face to face, and uttered words to us bearing the impress of

their divine origin. We sincerely believe this. We are respectable men ; we do not believe ourselves to be insane. We ask you to come and meet us, and discuss the question with us ; to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be.

We come before you in this present shape to show you to what a height the giant has attained. We come to you in this present shape to show you who are Spiritualists—who are the madmen in this world, who believe themselves to be the really clear-minded and sane men in this world. In this movement, which we have commenced, we believe we are the humble instruments in the hands of higher powers for the production of great results. We are proud of the posts we occupy. We are not ashamed to present our names for your consideration. We are not ashamed to meet you on an equal platform, as men, and talk with you concerning this subject.

Citizens of the United States, we feel authority for saying that the day for raising the cry of humbug, chicanery, delusion, has passed away forever. You know—all of you who have reflective minds—that the application of these terms to this subject can no longer produce results ; but that rather these invectives, launched at your supposed enemies, will rebound upon yourselves, and cover you with weakness. Your professed teachers, your men in high places, the learned of your universities, the eloquent of your pulpits, have dealt in them long enough. And what results have they achieved? The theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered their authors, but the universities, ridiculous in the minds of intelligent men. All the theories which they reared have crumbled to the dust, and their authors can not shake that dust from off their clothing. It will cling to them so long as they stand upon this earth, and longer still.

Your pulpits—and we speak kindly when we speak of them, for they have a holy office, whether they perform that office or no—your pulpits have launched forth invectives. The cry of delusion and chicanery has been heard all over the land. But that was some time ago. It produced no effect, except upon the churches themselves; and that course was abandoned. Policy was now adopted—another plan was accepted as the true one for accounting for the Spiritual Manifestations, and which has been promulgated, not only from the pulpits, but by the religious press of this country, namely, that evil spirits have visited the earth, still further to delude deluded mortals. What pity! what pity! They have ascertained that! Their sermons, their published communications, contain that assertion from their high dignitaries. It is very strange, if they believe this thing—that evil spirits can come to do evil on this earth—that good spirits will not be permitted by the good God also to come upon this earth to effect good purposes! We profess to believe both these propositions. We leave you to examine the subject for yourselves. And we can tell you, one and all, if you will render your minds receptive to the truth, and will engage in the investigation of this subject, it will appear as clear as light in the noon-day, that spirits, both good and evil, do come here upon the earth, among their friends and relatives, and acquaintances, and affinities, and teach them good things and bad; for this is true. We say, then, reflect, ponder on these things; investigate, and as you shall decide, so shall be your progress here, and your everlasting progress hereafter.

Appendix—G.

The following Discourse on “Civilization” is from ALEXANDER HAMILTON, through a speaking medium :

My friends, intimately connected with the two subjects on which I have addressed you—the History of the Bible and the History of Christianity—is the History of Civilization, on which subject I intend to address you briefly to-day.

It is to the East that we look for the first smile of the morning ; and when the sun has set, it is to the East that we look for the first star of evening, which will contribute its share toward making the midnight beautiful. All things seem to come by a regular law from the East, and flow by law toward the West. Thus has it been in the history of the world—in the history of the Bible and of Christianity. Both have come from the East, and marched with strength and power toward the West ; both will never stop in their course till they reach the borders of the ocean which bounds your country. So has it been with Civilization. Before any of those with which you are intimately acquainted existed, there was a civilization as high in its pride as any that ever existed upon the surface of the earth, the civilization of Judea. But that died away, and left scarce a trace of its being ; and the monuments hewn from lofty mountains is all that is left to mark that it ever lived. The civilization of Assyria, Babylon, and Egypt, in the Eastern world were born ; there they lived, and there they found their graves, and the sands of the Desert have covered them up. Curious antiquarians have exhumed their mouldering remains, and tried to find something that was vital in them, but hitherto without success. There is nothing beautiful about them ; they are mere monuments of physical power. They tell a history within themselves ; they never

could have existed had it not been that there were men raised high upon golden thrones, with their heels upon the necks of the people. They told that story in stone. The pyramids contain chambers in which repose the ashes of the monarchs who reared them. The spirits of those monarchs are borne down in their spirit-homes by a weight of sin ten thousand times as huge as those stupendous pyramids. Their spirits can not soar in consequence of those very monuments. They are fixed, not for a century, not for two centuries, but for thousands of years. The dead whom those pyramids have made dead, are crying for vengeance on their oppressors, and it must and will be satisfied. God has said that, and it must be true. If those monuments were builded with human bones, they must be clothed again in flesh before their bodies can rise to their proper spheres as children of God. All those things which have been looked upon with so much reverence and awe are monuments of vile corruptions—of misery and wretchedness, rather than of grandeur and power. Look to the fair fields of Egypt, and see what they are to-day, and inquire within your minds what made them as they are, and look around about you and you will see the answer. The pyramids and the temples—the monuments of grandeur—made fertile Egypt sterile.

Every thing which is born upon the earth must die. Every seed contains within its germ another seed, the seed of death, which counteracts the creation, not the Creator. The acorn, planted in the ground, bursts its shell, strikes its roots, seems vigorous with life ; but as the sap rises in the oak, it carries subtle death along to leaf and branch. That tree must die, because it was born. Truth only is eternal, because truth is God. Those old civilizations of Egypt, and Assyria, and Babylon have passed away, and they have left the seeds of something newer and better upon the ruins.

I do not intend to give you any facts of history, but merely a sketch of what has transpired in this world—that,

knowing of the past, you may be able the better to judge of the future which is to come. Greece looked in youth immortal; she was strong in her numbers, strong in her right arm, strong in her individual men. As long as she remained content within her boundaries, she seemed to be full of life, and had no fear of death. Greece grew powerful, reared monuments, builded temples, in which she worshiped her gods; she kneeled before the attributes of the Creator, not before the Creator himself. There was one seed of corruption: she neglected too much the education and elevation of her people. There was another: she believed too strongly in war. There was a third and a greater: she was not content to live within herself. She gave a few ambitious men opportunities for raising themselves upon a platform above their fellows, from whence they might lift others who were their votaries and their dependents. That was another, and the worst seed of corruption and death. Greece lived her time. Greece is dead and gone, and whited pillars mark the spot where she once strode abroad in all her pride. But Greece herself has passed away forever. Go among her mountains now; stand upon the borders of her rivers and look about you. What do you see? You will not meet a Greek among all the Grecian names. By all the classic rivers, by all the lofty mountains, you will not hear one voice of Greek. That race is passed away and gone forever.

But in her stead arose another power, equal to her own, and greater—a power which combined within itself all elements which seem to warrant immortality. Intellect, that was one element; physical force, that was another. Rome arose in her might, from the City of the Seven Hills. She dictated, here and there, the course which dependent nations should pursue. She endeavored to collect the intellect of humanity in one band, which was capable, of its own strength, to overthrow all other bands—reigning supreme over this world. How was this band of force composed? How was this physical discipline to effect this

great work? Men will not serve in the ranks as common soldiers who are capable of leading armies. Men, elevated in their conceptions of right and wrong, will not suffer themselves to be led blindly by a brother man. No, they must be degraded; sunk into a lower stage of being, independent of reason or of thought, in order that they may be proper instruments in the hands of intellectual power to effect great purposes. Gradually as the leaders in Rome grew more powerful in intellect, the masses of the people became more and more degraded, the distinction between the leaders and the led more obvious. But by-and-by the scales were turned, and Rome, instead of being the invader, became the invaded. Now did the seeds of corruption make themselves manifest. Those who had been kept debased, that they might be the more easily led to conquest, cared not if their country was invaded. They had no interest in its welfare. They would not rise as one man, and say to the invading powers, If you enter here, you must pass over our bodies. They had no feeling of that sort; patriotism was unknown to them. It was the pay of soldiers which they asked. The debasement which the powerful had inflicted upon them, century after century, for carrying out their high purposes, was the cause, the primal cause, of Rome's decay, Rome's death and sickening corruption. Rome died because she debased herself. The natives would not rise and defend themselves against invading nations, knowing that they had but the choice between two evils. They would as lief an invader would come and rule over them as their native princes. Those hordes which invaded them were armed with strength of natural thought. They came, and they were as irresistible as the hurricane. They marched from the mountains; they came like an army of locusts upon the land, and they blotted out the old civilization in a space of time hardly appreciable by man, and planted in its place their own. They were men who could do something with the earth—who did not ask leaders what to do. Leadership was a station

to which each man might aspire. But democrats are always stronger, hundreds to one, than subjects of despotism. They have something to fight for; they feel their independence. They are the men who say unto the invader, Come on, but if you come you must march over me. He feels that he is in his own country. The subject of despotism only feels that if he does not perform the task assigned him, he shall receive stripes from his own friends. He does not fight with his soul, he only fights with his arms.

Well, Rome could not resist the inroads made upon her. She hardly was left a trace of herself that could be destroyed. There remained a few volumes here and there, monuments of her intellectual power; monuments of her physical, temporal power also remained; but Rome was gone. Upon her own ruins were built new civilizations and new nations. Those barbarians reared for themselves fabrics to dwell in. They said, We will do something with this land which you have made so beggarly; we will draw out the resources of these soils; we will increase our substance.

Men, when brought together, must fight either with the tongue or with the arm. They will fight, and the barbarians could do no less; they were set one against the other. It was found necessary that they should separate. Different parties took different directions. They built cities; every day the cities enlarged, and became strong nations, which lived and grew, until, having more vitality than others, they devoured the smaller.

Europe began to smile. Christianity at this time took a peculiar turn. Christianity—the pure, holy teachings of Jesus—was taken by men as authority for war. Men fought in the name of God and of Christ. Men swore revenge by all the saints in the calendar, and by the holy names contained in the Bible. It is very strange how men can twist and turn a simple thing; how men can look upon white, and really think it is black; but so they do, some-

times, and so they did when they went to battle in the name of God and of Christ, and fought with those names upon their lips. And their spirits left their bodies on the battle-field calmly and quietly, as though they had been upon a bed of holy love and Christian hope of a hereafter. Those men fought in the name of Christ, and in the commotion caused by what has been termed the age of chivalry, the new and better civilization was born.

By-and-by, when the people became rich, they said : If we are to do the fighting, we must do some of the governing. So the government was gradually taken away from the feudal lords and placed in the hands of the people. A struggle soon arose, and it became necessary to see who were most important in the body politic. It was soon perceived that the physical power would gain the day, and the despots must be content to take the second rank. In some countries this was the case ; in some countries despotism prevailed. The people writhed in their agony, and cried aloud to God to send them some one to lead them on, and enable them to triumph over their adversaries, and govern themselves as they pleased. Such a leader was sent, inspired by Heaven for the work he had to do. He collected together the elements of popular feeling in one mass, and hurled it at the despots of human freedom. No earthly power could stay his hand. He fulfilled his office. It was not for him to change at once the whole appearance of this world. But I prophesy here, that in the future there is a time, not far distant, when all those fabrics of government which were so shaken and weakened by the arm of Napoleon, shall be overthrown, shall fall with hideous crash. The despots shall fall beneath their ruins, and the people shall rise upon the mass of rubbish, plant their standard there, and shout "*Liberata*." I prophesy that thing. I have looked back more years than you can count. This world has never yet taken a backward step. It has always been going on and on, but has never rested. I can see now, that the next time the day-side of Nature presents

itself, it will show the people triumphant. *God has been governing His Universe.* All governmental institutions of the present day shall die, so sure as God shall live. They shall fall—shall crush beneath their ruins all oppression, all bigotry, all superstition, and the bodies and minds of men shall be left as free as air.

Civilizations heretofore have only visited the bodies of men; the new shall visit the souls. The new shall no longer provide raiment for the back, but shall fill the interiors with knowledge and truth. It is to be an entirely new thing upon the surface of this earth; it is to set all men free; to enable them to look, each one for himself individually, and receive that which he needs for spiritual food. God gives, and the child receives; that will be the order hereafter; that will be the knowledge of the truth throughout this world, that God himself is the Giver—that each child is the direct receiver.

As I said at first, the sun rises in the East, goes in his appointed course through the day, and sinks in the far ocean; so civilization has arisen and started in the East, has crossed the ocean to your own country, and is progressing with giant strides to the great barrier of mountains in your Western wilds; and it will continue its march until it is stopped by the shores of the Pacific Ocean. When civilization reaches that point, it will have reached a higher point of progress—it will be a better, deeper, and more spiritual civilization than has heretofore existed upon this earth. Its progress will be checked by the rocky barrier, but it will pile up its elements; it will rear them until they overtop its summit. Then will the march of Time have circumscribed this earth; then will a perfection have been attained to which the old civilizations of India seem barbarism; and in the East civilization shall commence again its march, which shall again circumscribe this earth, and again find its limit on the Pacific coast.

This government under which you live, though better, perhaps, than any which has preceded, must die—must

give place to some better and purer—and you can make that step to perfection, short or long, according to your exertions when that commotion commences. When it commences? It has already commenced. Be ready to collect all the scattered thought you can find, and show it where to go. Hold up before the eyes of men the light of Heaven; tell them that a new dispensation is now being made upon this earth—a new revelation is coming from Heaven—that it teaches you this, that the whole duty of man is to love his fellow-man. Make them believe it, too. Make them believe that you have authority for saying this; that angel-voices have come to you and told you this truth; and have told you further, that their office in Heaven consists in doing good to their fellows. There is something in the soul of every man which will make him hear and understand your words. And although you think you are making no impression, believe that your words will not be lost; although the greater part of his spirit may be barren, yet there is in every man one little spot of good soil, and the seed will spring up there and bear fruit, just so sure as the seed is planted.

My friends, take courage. Could you look into the spirits of men as we can, you would see the divinity of each man's soul; and it would make you glad; it would make you have hope in a hereafter; you would see man to be an image of his Creator.

Believe, my friends, that change is coming. Work all the time—in your business, and in your pleasure—and look forward to find out what the change is; and if it be wrong in any one man, make it right by telling him the truth.

Appendix—H.

Since the Introduction to this volume was in type, a friend has called my attention to an article in No. 43, November, 1854, of "*The North British Review*," from which I make the following extract:

7. TABLE-TURNING AND TABLE-TALKING.—Those who believed in the rotation and oscillation of rings and pendulums could not fail to believe that the same influence might turn tables; and had the pretensions of the table-turners gone no further, the experiment might, like the shilling striking the hour, have long remained as an amusement for the nursery and the drawing-room. But when, under their influence, the tables obeyed their will and commands, lifting up their legs, and striking the age of any of the operators; discovering things that were hid or lost, by moving to the spot where they were to be found; pretending to be the result of Satanic agency, "disclosing," according to the Rev. E. Gillon, "Satanic wonders and prophetic signs," moving with all other books but the Bible, which instantly stopped them, and bringing messages from heaven and hell to gratify the morbid curiosity of the credulous, it was time that science should rush into the magic circle, and exorcise the demon that had usurped it.

That the hands of the table-movers acted upon it mechanically, and in the direction of the motion, was proved by an exhibition, which we witnessed, that when the hands of even a professional table-mover, Mrs. Hayden, *were smeared with oil, the table could not be put in motion.* The same truth was established by repeated experiments, in which tables could not be moved when the operators were careful to prevent their hands from doing any thing more than simply resting upon their surface; but it was placed be-

yond a doubt by the experiment of Mr. Faraday,* who proved that whenever a table was turned, the hands of its movers exerted upon it a force in the direction of its motion.

When table-turners make the experiment honestly, which we believe is often done, they involuntarily exercise a muscular force under the influence of the same principle which guides the finger of the operator when placed upon the magnetoscope.

It is with difficulty we can bring ourselves to notice the extravagance of those who maintain that tables have moved at the will of an individual seated at a distance from them; that hats can be lifted up by the attractive power of hands not in contact with them, and that the human hand can impart to any object which it grasps such an attractive influence for all other objects of the same material, of the same nature, or the same form, that it will lead or draw its possessor to such objects, even when they are concealed from his view.

8. SPIRIT-RAPPING AND SPIRIT-WRITING.—Among the moral epidemics of the day, none is more remarkable than that of spirit-rapping—an importation from the United States, where it has for some time been raging with a fatal influence, gratifying with lying intelligence the prurient curiosity of fools, and driving into bedlam the half insane, who have received distressing news from the world of spirits. In order to get information from the spiritual world there must be a *medium* of communication, and this office is assumed generally by some artful or presumptuous female, who feels herself qualified for the task. At the beginning of 1853 there were no fewer than 700 mediums in the town of Cleveland, and 1,200 in that of Cincinnati. In 1853, Mrs. Hayden, an American lady of great sagacity and penetration, exhibited in London her powers as a medium. When she was seated at a little distance from a table upon which there was placed an alphabet, the victim of curiosity

* *Athenæum*, 1853. P. 801.

put certain questions to her mentally, which a departed spirit was to answer. This answer was communicated by raps upon the table, while the finger of the victim passed over the alphabet. If the answer, for example, was YES, a rap was heard when the finger came to Y, which was written down. The finger again ran over the alphabet, and raps were successively heard when it reached E and S.* The same process was followed when the answer was NO, or a complete sentence. Many remarkable answers were thus obtained by several persons of character and intelligence, which at first produced a great sensation. When we submitted to the operation, however, it was an entire failure. Mrs. Hayden's success consisted in observing some pause in the finger when it reached the proper letters, or some act or movement of the victim when these letters were touched. When the experiment was made by persons who paused on other letters than those which formed the right answer, Mrs. Hayden always failed.

Some interest has been attached to the discovery of the process by which the *rap* was produced. As everybody expected it from the table, it always appeared to come from it, on that principle of ventriloquism according to which a sound made in one place may be heard as if it came from another to which the attention is directed. It was believed in America that tables were made on purpose, but as Mrs. Hayden held her *séances* in private houses, a table of a particular construction was not required. The process, however, which is a very curious one, has been recently discovered and explained by Dr. Schiff, of Frankfort-upon-Maine. He had noticed that the rap proceeded from the body of a young girl, who was performing the part of a medium, and he succeeded in demonstrating experimentally that a similar noise could be produced by the repeated displacement

* In 1848, when this mania began in America, in the house of a Methodist family of the name of Fox, the letters of the alphabet were pronounced by the person who wanted information.

of the tendon of the *peroneus longus* muscle in the sheath in which it slides in passing behind the external *malleolus*. Dr. Schiff, indeed, succeeded in producing upon himself the very same sound which he had heard from the spirit-rapper. When the fibrous sheath in which the tendon of the *peroneus longus* slides is feeble or relaxed, the sound is more easily produced; and Dr. Schiff has shown that the sound may be made without any appreciable motion in the foot. When the little toe presses upon the external *malleolus*, where the noise is produced, the alternating and repeated displacement of the tendon having a very brisk motion of ascent and descent, is very distinctly felt. After Dr. Schiff's memoir had been read at the Academy of Sciences, he made the experiment at the request of the members, and the sound was distinctly heard at the distance of several yards, without any motion being observed in the feet.*

Akin to spirit-rapping is the still stranger practice of *spirit-writing*. A medium, anxious for information from the spiritual world, sits down with a pen in hand, and thinks intensely upon some departed spirit from whom he wishes instruction, or advice, or consolation. His pen then records on the paper, by an involuntary effort, the desired intelligence, which, as we have been informed by those whom we have seen practice the art, is often unintelligible, and sometimes ill-spelled and bad grammar. In this case, certainly, when a suitable dispatch is in this way recorded, the expectant attention must have guided the recording pen.

I have introduced this extract for the amusement of the thousands and thousands of Spiritualists in the United States, who will see at a glance the ignorance and folly, not to say the superstition and bigotry, which characterize it throughout. Why, the veriest tyro in "Spiritual Manifestations" in this country would laugh to scorn such gross stupidity. The learned editor has not advanced one step beyond the "toe and knee-joint" theory of the Buffalo doctors, which has long since covered its authors with ridicule and shame; nor

* *Comptes Rendus*, etc., vol. xxxviii., pp. 1063, 1064.

has he equaled by his *peroneus longus* and external *maleolus*, the brilliant discovery by Professor Page, of the working of machinery over the "right *hypogastric* region" of the medium, and under the protection of her dress! When will such ignorance and folly have an end

Appendix—3.

The following is a part of a discourse by the REV. HENRY WARD BEECHER, on the "prevailing orthodoxies." It was taken down by a reporter at the time of its delivery, and published in the newspapers of the day. It has a strong bearing on the view which I have taken of sectarianism, and is too good to be lost in the mere ephemeral existence of a newspaper. I therefore insert it here, by way of preserving it in a more tangible and permanent form.

IN fact, the orthodox sects are a vast compound threshing-machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged orthodox man. Every body is orthodox as compared with those above him; and orthodox reputations, like country bank-bills, circulate only in a narrow circle, very near home. If one is orthodox in Hartford, he is a heretic in New Haven; if he is sound at New Haven, he is too loose at Andover; if he is fortunate enough to rank high at Andover, then he is hopelessly below at East Windsor; if he climbs up the toilsome cliffs to the eyrie of East Windsor, it is only to bring himself within reach of the Princeton orthodoxy; and when yet climbing up out of sight of all sublunary things, he sits down on those principles of Old School Presbyterian Princeton orthodoxy, and divides his time between Turretin and efforts at breathing on such thin-aired august heights, then down comes the good old-fashioned Scotch Presbyterian orthodoxy, carrying him away at one swoop to be devoured in a yet higher eagle's nest. In fact, it is a very hard thing to be orthodox. It is a thing of degrees—

it is a question of the scale ; and, beginning at zero, all the degrees above pelt all the degrees below. Now if a preacher is heterodox, he is but suspected, and sham-pooed, and flailed, and he gets *that* if he is orthodox.

Appendix—A.

The following correspondence has been shown me by JUDGE EDMONDS :

WASHINGTON, Jan. 20th, 1854.

DEAR SIR—I received by the last steamer a letter from Lord Brougham, which it seems to be his wish should be communicated to you.

I accordingly inclose you a copy, and I remain respectfully yours,

EDWARD EVERETT.

JUDGE EDMONDS.

CANNES, Dec. 22, 1853.

MY DEAR MR. E.—Will you excuse me if I give you a little trouble? A friend in England, on whose accuracy I can rely—not having myself seen the work—informs me that Judge Edmonds has mentioned me among those whom he gives as believers in what are called the “Spiritual Manifestations,” and I am desirous that he should be set right, as some one has misinformed him on the subject. There is not the least foundation for the statement. From all I have heard of the Judge, I have great respect for his learning, his abilities, and his character ; but not having the honor of his acquaintance, I must beg of you to set him right for me. I have no title to pronounce any opinion upon the point in dispute, but only to state the fact that I am not among those who have given, or who have formed an opinion in the affirmative.

Believe me, sincerely yours,

[Signed]

H. BROUGHAM.

NEW YORK, Jan. 28, 1854.

HON. E. EVERETT, U. S. Senate :

Sir—I do not at all know to what Lord Brougham alludes, for I am not conscious that his name is anywhere mentioned in my book, nor could I permit myself to use any gentleman's name, in the manner he supposes I have have used it, without his consent.

Still, as the book is the work of several hands, and others besides myself examined the proof, it may be that his name has crept in without my knowing it.

I have not had time since the receipt of your note to read the book to see if I can find his name, nor shall I have time for several weeks to come. I will, however, avail myself of my earliest leisure for that purpose, and if I find it, I will hasten to make the amende honorable, and protect him as far as lies in my power from the disastrous consequences of his being identified against his will with a cause which is unpopular only with those who refuse to examine it.

Very respectfully, your obedient servant,

J. W. EDMONDS.

It would seem that I have been the innocent cause of introducing LORD BROUGHAM's name into the Appendix of Judge Edmonds' and Dr. Dexter's book, entitled "SPIRITUALISM," and which has called forth the above correspondence. I take the earliest opportunity and most effectual mode in my power to correct the error, and to explain the manner in which I was led into it.

I had seen it stated in the public newspapers, that Lord Brougham, and Dr. Ashburner, and other eminent men abroad, had become believers in the "Spiritual Manifestations;" and in reply to D. R. HUNDLEY, through the columns of the *National Intelligencer*, I used the following language :

I would here close what I intended to say, were it not for the extraneous, inappropriate, and undignified matter which occupies a very considerable portion of your correspondent's communication. He has fallen into the same error with many others, who seem to fancy that Spiritualism is to be put down and annihilated by harsh language, gross denunciations, and low and vulgar epithets. Your correspondent may plead the example of others before he plumed his pen for such a contest. But let him be assured,

that neither he nor those who have preceded him will accomplish their object by such a course. This matter is to be contested on the field of fair argument and gentlemanly discussion. The language of your correspondent is not suited to the occasion nor to the subject. It is too late in the day to attempt by such means to stifle investigation. Neither the denunciations from the press nor the anathemas from the pulpit can stop it, notwithstanding the self-sufficiency of the one and the self-complacency of the other. Much less can it be arrested in its onward march by the kind of warfare introduced by your correspondent. In this land of civil liberty and religious freedom, men will think and act for themselves.

Admitting all that your correspondent has said of Von Reichenbach's newly-discovered force, backed as it is by other high authority, still that does not impugn the theory that those manifestations are from a spiritual source, and this new force the means of conveying it to us. The reputation of these philosophers required no defense at his hands, much less such a defense as he has attempted. It was therefore as undignified as it was improper and unnecessary to characterize the spiritual theory as "the whims and maudlin fancies of aged grandmothers, or the flippant vagaries of youthful patrons of the band-box and worshippers of lace and ribbons," and its advocates as the "weak-minded excuses for manhood," with "an ass's appendages to their heads."

I will not stop to inquire who is the denunciator in this case; your readers will judge for themselves. But I may be permitted to ask, who are those to whom this dignified and gentlemanly language is applied? Why, they are those who have had the independence and moral courage to investigate this subject—some of the brightest intellects in the country, the ablest to investigate, and the last to be carried away with a delusion. Such are the men brought within the category of this writer. And what is the subject which he deems so utterly unworthy of investigation?

It is the greatest phenomenon of this or any preceding age. It has spread throughout this country, and thousands of mediums are being developed in every direction. It is now spreading in Europe. Recent accounts inform us that Lord Brougham and Dr. Ashburner, of England, and others of the highest rank and intellect, have become converts to it, and that it has engaged the earnest attention of the most eminent German philosophers. And when we hear of such "aged grandmothers," such "youthful patrons of the band-box and worshipers of lace and ribbons," and such "weak-minded excuses for manhood," with "an ass's appendages to their heads," as Lord Brougham and Dr. Ashburner, of England, and Judge Edmonds, and others of the highest order of intellect in this country, becoming converts to it, we are gravely called upon to listen to the dignified, elevated, and gentlemanly appeals of your correspondent and others on this side of the Atlantic, who denounce it as unworthy of investigation!

For the high character and the great and varied learning of Lord Brougham I have always entertained the most profound respect; and I was pleased with the opportunity of adding his name to the list of the believers in "Spiritualism," which I felt authorized to do, from seeing it so stated by the public press. It seems, however, that this is an additional evidence that newspapers are not *always* to be relied on! My regret, therefore, is two-fold. First, that I should have unwittingly introduced his lordship's name in connection with "Spiritualism." Secondly, that he, like his distinguished correspondent, the Hon. EDWARD EVERETT, should not have investigated the subject, so as to enable me to avail myself of names so eminent in support of a great truth, which, if not made plain to them here, will be presented with most palpable distinctness hereafter.

Appendix—X.

The following letter, published in the *Spiritual Telegraph*, embodies a communication from SHAKSPEARE to Mr. Fenno and myself, through Mr. Linton. Mr. Fenno is one of the most distinguished of American actors, and none more capable of judging of the peculiar style and characteristics of the great English dramatist. I give this communication as another specimen of a writing medium. It was written, page after page, with great rapidity, and not a word interlined or erased throughout the whole. The most accomplished scholar, with the utmost deliberation, can not write so perfect a critique upon the stage and upon acting. I have submitted the communication to some of the ablest critics, and they pronounce it perfectly Shakspearian, and that no spirit in or out of the body, except the spirit of Shakspeare, could have written it.

SHAKSPEARE ON ACTING.

The following letter from an esteemed correspondent will be read with unusual interest, and we are certainly obliged to Mr. Fenno for communicating to the *Telegraph* the remarkable spiritual communication which it contains. Those who know aught of the humble pretensions of Mr. Linton, and have read so much as a single page from the inspired utterances of the great philosophic poet, will not readily question its claims to a spiritual origin.—Ed.

BALTIMORE, January 20, 1855.

DEAR BRITTAN:

I need not tell you with what pleasurable anticipation I look forward to the publication of "The Healing of the Nations." Like yourself, when last year in Washington, I enjoyed the acquaintance and genial society of Governor Tallmadge, and had the opportunity of hearing portions of that volume read, and witnessing the extraordinary correctness and beauty of the MS, which was almost a miracle in itself. Of Mr. Linton's candor, honesty, and truthfulness I could bear evidence were it needed. Of the book itself it is unnecessary for me to speak, further than to state my profound admiration of its various beauties, and my deep conviction of its spiritual origin; and if I am not deceived in my views, it will impress more minds and awaken a

wider interest than any volume on this subject that has been given to the world.

But there is a little incident connected with Mr. Tallmadge, Mr. Linton, and myself, which may not prove uninteresting to your readers, as it will serve to illustrate the peculiar ease, facility, and beauty with which the exalted spirit-authors influenced and controlled Mr. Linton.

One morning, as we sat in conversation at Mr. Tallmadge's rooms, Mr. L. was reposing on the sofa; Mr. T. had been reading me several beautiful extracts from the volume in reference to the arts of Sculpture and Painting, when I remarked, I wondered the spirit-authors had not touched upon the stage, as connected with, if not one of, the fine arts. Mr. Tallmadge observed: "The volume is not yet finished, and they may yet write upon that subject." Mr. Linton said: "I feel an inclination to write," and approached the table; his hand was immediately influenced, and the following was written through him, in answer to questions suggested by Mr. Tallmadge and myself. It purported to emanate from *Shakspeare*. In all communications I have received from spiritual sources, I have endeavored to judge "the tree by the fruit," to "examine all things, and hold fast that which was good." How far what I send you will stand this test, I leave to the judgment of your readers, and their knowledge of the immortal bard.

Mr. Linton first traced what resembled a human eye and a human brain, which he pronounced to be so; and immediately was written, very quietly, without the least discomposure of the medium:

To act requireth two things—a brain and an eye; the scene will do almost all the rest.

The eye calleth up and *holdeth** the magic spell, which in the audience centers.

Thy brain the gestures makes—the stand, the position; and grace doth take therefrom its own existence.

The eye speaks volumes; silly mouths may mince and mawk, but with thy piercing eye thou'lt dumb them *all*.

* The italic marks are the spirit's own.

The pantomimic eye will act a tragedy better than a thousand yelling voices.

Thou may'st stand majestically, thou may'st even speak well, and in every action proclaim the *will* and sentiment of that which thou art imitating, but death is there, if the eye's fierce light doth not illuminate the hating passion.

The *eye*, the *eye*, without it man were blind, and play could ne'er be acting.

The brain may study well, and fix upon the best place on the stage to stand to act; but when the assassin's eye gleams out, all fixed positions are instantly upset

I observed to Mr. Tallmadge, though many talented men studied for the stage, but few succeeded. At once it was written:

He that studies well learns well, but can not therefore *live out* that study o'er again on planks.

If ye act, forget that which hath been done, and do as none save *thee* can do.

When thou art a ghost, be a ghost indeed, and not a pole in a shroud incased.

When a lover, *love*; when a hater, *hate*; but to express these opposites requireth in the one the maiden's eye, in the other the rage of the tiger's glance.

The same eye must do all; thy gestures, if thou didst love with a hating eye, would be fighting; if thou didst hate, they would in thy mild eye seem a burlesque.

The glance of fire thrills through an audience like unto the lightning's flash, and the thunders of applause *must* follow.

He who courts applause must ne'er think of it; if he do, the empty seats will greet ere long his empty vision.

To act requireth two things, an eye and a brain.

Now the brain *feels*, and the eye *expresses* it.

I asked the spirit if he had the power of witnessing acting, and if he had seen me act, and what he thought of me.

You play well, you excel; were there more judges, you would shine.

But it is a humiliating truth that the good judges of good actors generally get disgusted with the mouthers and blusterers, and cut the stage entirely.

I told "*cher Willie*" I was aware I had very many glaring faults, but that I would weigh well his words and strive to improve.

Now do this to please *me*. You *feel* the spirit of my plays, and you will *look* them to the satisfaction of all.

To act to be appreciated, forget that you are acting. You can stab a man with a glaring eye and a walking-stick more effectually, and get more applause from the audience, than if you killed him without telling of it by fierceness within you through your eye revealed; and you can wither a man with contempt without speaking.

I asked him if he had ever seen me play Mercutio or Benedict, and what he thought of comedy generally.

In comedy, if you shake your sides and jolt your voice, don't expect to make the audience think you are laughing. The eye laughs, and without its help all mirth is dull and drowsy.

To laugh rightly is difficult; you must burst out, as though you were having the keenest sport, and could not contain it all within you; and as you go on, unheeding the audience, soon your startled ear will be greeted with their sympathizing lungs and throats vibrating in unison.

I said I preferred to play tragedy to comedy, as by it a loftier and more enduring reputation was obtained.

Take tragedy by all means, for that you can master, because you like it best.

If you do not *feel*, you can not *act*, I care not what 'tis called.

'Tis the *feeling* catches hold of all the spirits near you; and you know the eye is the mirror of the feeling.

The reason is this. There are no judges of good tragedy—all being either hung or locked safely beyond the reach of your voice.

Again, the human mind requireth an exciting stimulant to raise its lazy feelings. A terrible passion awes them, and as the awe subsides, they admire the one who so wrought upon them.

Here, in answer to some question, it was written:

Yes, yes, yes—laugh if you can. But it is much easier for an audience to laugh, than an actor who has tired himself with laborious jokes and wit learned by rote.

On the other hand, your very disgust of the laborious part of your acting maketh you to hate; and if nothing else offers, you hate the trouble of learning to hate rightly.

I then asked whether I had better have studied exclusively *my* profession, instead of devoting much of my time to phrenology, mesmerism, psychology, and kindred sciences. Answer:

If you desire to act well, always have a character to fit you; and to do this you must strive to comprehend your own powers: now, whatever enlarges your comprehension of man, must enlarge your ideas of all connected with him, and you can thus learn from effects outside, to cause the effects you desire; hence all study must be better understood than merely harped upon.

I then spoke of the management of the voice, and the difficulty of being energetic without "o'er-doing Termagant." It was instantly written:

The ocean waves rise and fall; the mountains wave in earthly strength;

the plains undulate in airy waves; and the light, the life of all things, partakes of the inmost principles producing these outside results; hence, to speak well and gracefully, you must not beat the sea flat with a hurricane, or with an earthquake rend the mountains, or tear the plain into a level void; but imitate the waves of the ocean, rise from a dead calm to grand sublimity, and subside again with the gentle ease of the mighty fluid. You will catch the breeze gently, and a lovely strain will vibrate through your throat; your spirit catches the tone and in unison vibrates. Onward and upward you rush, and as the waves rise in grandeur, the bark of opposition is handled as the boundless ocean handles the unmoored vessel.

Simply imitating nature's pure originality, ever bringeth unto the honest seeker immortality.

Thanking "Willie" for his sensible and kind advice, I expressed my regrets at the degradation of the modern stage, and stated one fruitful cause of the low estimation it was held in by many intellectual persons, was the number of immoral, illiterate, vulgar people who had thrust themselves upon it, with no higher motive than to gain a bare subsistence. The medium's hand traced a series of lines resembling a web, and in it was written:

The mazy web of the stage hath caught many a silly fly.

I observed the great fault of modern actors was a want of self-reliance and a tendency to imitation.

Beware of imitation; the grave of all actors who fall hath been marked by a stone upon which is written but one word, and that is "*Imitation.*"

SHAKSPEARE.

I then spoke of the variety of ways in which his name had been written, and requested him to sign it as he had been accustomed during his earthly career. It was given:

SHAKSPEAR.

Now every reader will pronounce judgment on this communication as the force of the evidence operates on his own mind; the skeptical or the positive unbeliever will have but a sneer at my egotism and conceit that "Shakspeare" would come to me and answer questions about myself, and probably suggest that I had better get the indorsement of my acting from intelligent spirits *in* the body, than seeking the approbation of one who left it some

two hundred years ago, and even quote Shakspeare himself to prove he could not return—

Who would fardels bear,
To groan and sweat under a weary life,
But that the dread of something after death—
The undiscovered country, from whose bourn
No traveler returns, puzzles the will,
And makes us rather bear the ills we have,
Than fly to others that we know not of;

forgetting as Hamlet did his interview with his father's spirit, who had by his presence proved to him that travelers *did* return. But with Spiritualists no argument is necessary. The circle was harmonious, and the laws of sympathy and affinity are invariable and eternal; and without arrogating to myself any superior qualities of mind, Shakspeare himself, if on earth, might pass an hour with Governor Tallmadge not unprofitably; and if spirits retain their earthly dispositions in a more perfect and beautiful development, all who *know* Shakspeare's works see in them evidence of the most kindly, genial nature, ever clothed in the human form. For of all the poets I have ever known, no one has impressed upon his works a broader, nobler, heartier, or more world-embracing *humanity* than the "Sweet Swan of Avon."

But I will not occupy too much of your valuable space, but will only say, Mr. Linton's knowledge of the *stage* and all that pertains to it is extremely limited, he assuring me that he has but seldom been within the walls of a theater, and had never bestowed a moment's reflection on acting as an art.

Take this communication as a mere literary curiosity, it is worthy attention. Compare it to Hamlet's "Advice to the Players:—"

Nor do not saw the air too much with your hand, thus; but use all gently, for in the very torrent, tempest, and (as I may say) whirlwind of your passion, you must acquire and beget a temperance that will give it smoothness. Oh! it offends me to the soul to hear a robustious, periwig-pated fellow *tear* a passion to tatters, to very rags, to split the ears of the groundlings.

You will see the same idea expressed in language decidedly Shakspearian :

Thine eye speaks volumes ; silly mouthers may mince and mawk, but with thy piercing eye thou'lt *dumb* them all.

The pantomimic eye will act a *tragedy* better than a thousand *yelling voices*."

You will observe he uses *dumb* as a verb ; though to *dumb* is an active verb, dumb is an *adjective*, and Shakspeare always put grammar aside when he chose to make an expressive phrase, as in "Julius Cæsar :"

This was the *most* unkindest cut of all,

making a superlative, superlative ; but Lindley Murray's spirit will forgive him when he considers how strong and expressive the line is made.

Now, to suppose that Mr. Linton was able to answer our suggestions so aptly without a moment's reflection, is giving qualities to the human mind that few possess ; granting that a practiced writer, familiar with his subject, might do this, yet Mr. Linton assured me that he used no *mental power* in giving this communication, and my knowledge of him is such that I can fully believe it ; but whether these answers emanated from Shakspeare or not, they evince a profound knowledge of acting, and at least came from some intelligence beyond ourselves.

I am but too happy to believe that they *did* come from Shakspeare's spirit ; and as I have made his writings the study of my life, and as *they* are "not for a day, but for all time," so can I readily believe that his great spirit is now on its onward march in eternal progression ; and though I may ne'er reach his high plane of being, *he can come to me, for a Greater and Purer Spirit* hath said : "When ye assemble in my name, I am with you."

Yours truly,

A. W. FENNO.

Appendix M.

THE following is taken from the Appendix of Judge Edmonds' and Dr. Dexter's "Spiritualism," and contains the communications from WEBSTER which the *Rev. Dr. Butler* had not the capacity to comprehend. After reading them in connection with the subject of "Light" as treated in the "Healing of the Nations," there will be no difficulty in appreciating the beauty of style, or comprehending the sublimity of thought that pervades the whole:

NEW YORK, *May 6th*, 1853.

HON. JOHN W. EDMONDS:

My dear Sir—I cheerfully comply with your request for copies of communications received by me, purporting to come from DANIEL WEBSTER. They were received at Washington in January last, through a writing medium from Philadelphia.

The medium is a young man of fair natural capacity, of very limited education, and by trade a blacksmith. He writes with wonderful rapidity, and never mistakes or misspells a word, and never has occasion to correct a single word, although he may have written hour after hour without intermission. He writes with a pen in a bound blank-book; and the communications thus written are as perfect as the most skillful and expert copyist could have recorded them. His handwriting, as a medium, is as different from his ordinary handwriting as night from day.

You will perceive from the character of the communications that they are infinitely beyond the capacity of the medium, and even beyond the conceptions of Webster himself while in the body, and could only have emanated from his high order of intellect sublimated by a translation from this to another sphere.

It was well remarked by a gentleman of the highest order of intellect present, after the communications closed, that he had read all the old philosophers, from Plato down to Bacon, and had never seen any thing equal to these communications from Webster.

The sense in which he speaks of light is illustrated by the following view from a late work on this and cognate subjects:

"That God is the author of spiritual light unto mankind is exhibited from many passages of the Scriptures. Thus in Cor. iv. 6: 'For God, who commanded the light to shine out of the darkness, hath shined into our hearts to give us the light of knowledge.' Again, in Luke ii. 2: 'A light to lighten the Gentiles, and the glory of his people Israel.' Also in John: 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life' (viii. 12). The prophet Malachi designates the Lord the Sun of Righteousness—the orb in which righteousness is originally inherent, in

which he dwells, and from which he shines into mankind. In the same manner it is also said by David, that the Lord God is a Sun.'

It is remarkable that these communications arose out of conversations between myself and other gentlemen present, and were as unexpected to us as they were unpremeditated by the medium. We were conversing about light, its effects on the human system, in health and in sickness, when the medium's hand was moved to write, and then came the following communication :

You are all the true disciples of light ; follow on—do not fear—as you said, it is the great ingredient in the health of the body, and the perfect light of the spirit. It is the purity of God's rays shed far and wide, illuminating space, and filling it with aspirations that spirits drink and are happy. You must keep it far before you as the light of him who is the cause of your existence, and the enjoyment attached thereunto.

Then if he hath spread before you this enduring light, drink, and it will render your actions as transparent as itself—clear and pure it will become. As seen by others, your actions will be like the light that incites them, an honor unto you and the Father of the light. WEBSTER.

While we were commenting on the communication, the medium's hand was again moved, and wrote as follows :

When we say light, we mean the pure essence of God that the sun reflects into your system. It is fraught with the life eternal ; is the secret of your happiness and the cause of your existence. Remove it, and the channel of communication between you and the Father is cut entirely away, and you must cease.

Chaos is darkness, and only that ; but darkness is not in the universe. There is light everywhere that life exists. The partial obscuration of light at night is for the resting of spirits that are so constituted that they tire the body, which by a reaction tires the spirit, and thus they both need rest. But there is no place dark, else God is not there ; and of this you can not conceive.

God is the Father of light, and in it are contained all the principles that govern the numberless bodies floating

in space. Motion is part of its laws combined. Electricity is the handmaid that receives all its instructions from this servant of God, light.

Here a conversation ensued in relation to the communication just received, and then came the following :

The instructions I now receive, you can not comprehend. The source of light we can tell, but the cause we must say is God alone. There we stop. He alone can create; and he alone knoweth the source from whence he bringeth the the subtile essence spoken of. But be content with this, that it is as enduring as himself, and as pure.

Here further comments were made, when the communication proceeded :

He is the Creator we love to study, and are still as his schoolboys learning our a, b, c's, and will always be. For we see continually new fields of this same light growing far and farther in space, and still we proceed in the still, silent search after the secret of our existence; and still have to say, that God alone is good, and we his happy though ignorant children. Still we are learning, and still shall learn; and as we ascend we see more and more of him. We come to earth and see our brother man. We pause before a sweet-scented flower, and listen to its quiet song of praise—scent of its sweetness, and return to search for the principles by which its delicate voice is tuned and its sweetness regulated—and all is still a happy mystery. Thus it is everywhere.

Here a conversation again ensued, in which the organization of the brain, among other things, was spoken of. Then the following communication was written out by the medium

The brain of man is filled with organs, each differently acted upon with this same life-giving essence, light. And it produces the various motions of body and thought marking the individuality of man. All are different because of the different powers of comprehending light, and according as their organization is allowed to receive it. He who would shut his door against the light of day must pale and sicken. He who shuts out the light of conscience must

keep his part of God as the diamond in the rough, that can not give life unto himself or his fellows. Dress up your own diamonds, and see the brilliant luster they give forth. It will greatly enhance your value as men, and give you the farther start in your happy future. Remember and heed well the light.

Here again a conversation ensued, and the following communication came, as called out by our remarks :

Yes, that is the right way. The boy that gets an idea that he knows more than any other boy, and the master too, will never learn fast.

Remember we spoke of light; and open windows and doors are certainly the best mediums through which it can be conveyed to you. Let it be always thus. Ye are but boys in the school of knowledge; but do not be discouraged. You have safely got through the alphabet of letters, but the alphabet of principles we have hard work to find; and a great many we can not find aught of but the effect produced by their harmonious actions.

The visible works of nature might be called condensed principles, for this, in fact, they are. But *One* can comprehend the great connection between cause and effect, between Himself and the objects he has created. He is the cause, all else is effect. The poet was inspired when he said—

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul.”

Again there was further conversation, when came the following communication :

If you will keep open, we will give you ideas of life that you have not yet received. It is the active part of the light we still cling to. And you can as much see it as the light that incites it to action. Life is the active principle, and light the essence of that principle. We can extract principle essences as you extract wine from the grape. Put some principle under a press, such as life, motion, etc., by compressing them we get, or rather let out, the light; and

it flies away, and we have the hulls of life, motion, etc., left to pay us for our trouble. Never destroy the fruit in your extracting presses; for the essence will surely escape, and then both fruit and essence are lost unto you.

Judge R. here made some remarks in his pointed and forcible style, and then followed the communication below :

You who have such correct ideas should not let forms trammel them and curb the spirit of their flow. Let them forth as you have just done, and angels will say the song of your spirit tells of flowers more bright than those comprising the life of the flowers of which we spoke. It singeth its true song. Now do so as far as thou canst comprehend the truth thereof, and behold the future shall open visions of whose pure light thou canst not conceive. Man is studying as thou sayest, and has simplified some things. But the difficult though pleasant part yet remains. Seek, investigate, and thy ideas of God shall swell as the river swollen with many rains, and the banks shall be overflowed, and thy thirsty kind drink of the pure waters freely, and bless not only thee, but the former of the principle producing the rains that supplied thee. Remember this. This is handed down from a very high source. Thou art worthy, go on, we love thee.

After commenting on the beauty and philosophy of Webster's communication, Judge R. remarked :

It is true that principles must have an essence originating principles and the cause of them; and let the communications come from what source they may, they come consistent with true philosophy.

The medium wrote in answer :

Wherever is true philosophy, there is an essence of principles and part of God's purity. Then be very careful not to reject what you have admitted so much of.

Judge R. then said :

My strongest desire to know that spirits exist is to demonstrate that after death the spirit retains a consciousness of its own identity. Because if it returns, as a bare essence, to the source from whence it came, it is nothing more than the Braminical doctrine of annihilation.

The medium wrote in answer.

Your own repugnance to such a belief is the proof of its falsity.

Judge R. then said :

Nothing on earth is so repugnant to me as the idea of the spirit not existing after death.

The medium then wrote :

The inner light of your existence makes the repugnance. It wars with its opponent darkness.

Again a further conversation was had in regard to the future existence of the spirit, and its identity after death.

The medium then wrote the following :

You want proof of the future existence of spirit, and the identity of each spirit remaining the same to all eternity. Now, sever a flower from its parent stem and try to destroy it. Thou wilt find the leaves wither and decay. Thou canst pulverize them, but the dust remains as the dead body of the lifeless nature. Select the sweetness from the atoms composing the flower and try to destroy *it*; it will escape thee and sweeten the air, doing its little mite toward rendering all pure on the face of the earth. Then draw thy own conclusions. If thou canst not destroy the identity of the little flower, how can thy own identity be destroyed, when it is composed and the recipient of more high and holy powers than are used in the construction of all else below thee? Then fear not. God is not such a poor workman that aught of his construction ought or can be changed. Remember this; all he doeth is *done*, and naught can undo it.

Judge R. then went on commenting in his highest and most eloquent strain, when the following communication was received.

A man with a mighty mind ! his spirit seeks the highest spheres known, and there revels in the glory of the eternal light of God ; returning, his mind burns as a volcano seeking the outer air, and when the bursting point is reached, the lava runs down the side of the green mountain and all is scorched and blackened. Then again comes the relapse. This is followed by another glorious visit to the spirit-home,

and then the circle is entered again and the fire lighted, and again all is dark. Oh! visit those holy places oftener; they do thee good; and all else that is worthy of being good and useful is given thee in these glimpses of the purity of heaven bestowed upon thy hungry spirit. Do not burn the body of thy spirit-home; keep thy brain cool. Remember thou art the image of God's noblest production, a combination of things in nature. Go on thy way rejoicing; all is well! We love thee, and will, if thou dost open thy door, pour in the continual flood of living light. All is well with thee.

Again we entered into conversation about the mind, spirit, and passions, when we received the following communication:

The mind is debarred from entering eternity, from the fact that the mind is not constituted of principles that are a part of eternity. The inhabitant of the mind is the essence of the mind, and as such endureth forever.

By the compressing of all these passions you get the harmonious spark called spirit, and leave behind all the hulls called passions.

The animal passions are compressed to give you passions above them, making your passions as the compressed essence of theirs.

Light is the source of life, motion, chemical affinity, astronomical calculations, and all else but God.

Existence is proof of harmony. When you use that word, *all* is said. There is one harmony, one purely harmonious God. All else diverge and converge to this point.

Something was said about the harmonious action of mind, and the medium immediately wrote:

For this reason your minds are governed by harmonious principles.

I then said to Calhoun, My son tells me you teach him many important things. Will you give me some idea of what they are?

It was immediately answered:

The knowledge of light as our brother spirit has been giving it to you.

I regret extremely that I did not preserve the conversation and remarks which called forth the different portions of this communication. They would have served to give still more point to the communication itself. But I could not recall them. As it is, I consider the whole communication as exhibiting the highest order of intellect, and that intellect sublimated by the purity of the sphere in which it exists. The style and language will be recognized as perfectly Websterian, from the pure Saxon English which runs throughout the whole of it.

Very truly yours,

N. P. TALLMADGE.

Appendix—A.

In my Introduction, I have stated that the writings of the old Fathers of the Church, for centuries after the time of Christ and his Apostles, were full of these "Spiritual Manifestations." I have thought that the reader would be gratified with some of the authorities on which that allegation is founded. I therefore insert with pleasure the brief and condensed statement contained in the following letter, prepared, at my request, by the REV. WM. FISHBOUGH. It will forever put to flight the unfounded assertion so frequently heard, that these "Spiritual Manifestations" ceased with the Apostolic age.

HON. N. P. TALLMADGE :

Dear Sir—During a personal interview with yourself, which I recently enjoyed, one of the various themes of conversation which incidentally came before us was that of Spiritualism as it existed in the ancient Christian Church. In opposition to the current opinions of religious teachers in almost all existing denominations of professing Christians, I remarked, as you will recollect, that open and sensible intercourse between mortals and ultramundane sources of intelligence, good and bad, and variously called the "Holy Spirit," "angels," "spirits," "demons," etc., was recognized by Christians as an actually and frequently occurring phenomenon for a long time after the age of the Apostles. In our interchange of thought upon this proposition, we both agreed that if it could be properly set before the world, accompanied by such testimonies as irrefutably establish its truth, it would be eminently useful in the uprooting of that tenacious prejudice against the reality of the alleged Spiritualism of this day, which rests on the strange impression that the portals of the eternal world closed, and that all open spiritual communication for ever ceased, with the age of the Apostles. It was thought by you that a succinct statement

of such facts and testimonies from the ancient Christian writers as would tend to place this question in its true aspect before the public, would form a suitable accompaniment to the Appendix of your forthcoming work, "THE HEALING OF THE NATIONS;" and I now cheerfully proceed, in compliance with your request then expressed, to embody, in as brief and perspicuous a form as possible, the essential results of my investigations in that direction.

But first a word in reference to the grounds, or rather, as we shall see, the *groundlessness*, of the prevailing impression that all intercourse between the denizens of the other world and mortals here below, was suspended forever at the close of the Apostolic age. I may ask where in all Scripture, in all history, or the inductive apprehensions of human reason, do we find the semblance of a sanction for this hypothesis? Did prophet, or apostle, or the Saviour himself ever intimate any thing of the kind? Were there ever any apprehensions expressed by the first Christians that the sensible inflowings of love and wisdom from God and his angels, and the spirits of just men made perfect, were to be permanently suspended after the lapse of a few short years? And when the last of the twelve primitive heralds of Jesus was called to his heavenly inheritance, were there any funeral moanings—any fastings in sackcloth and ashes—any sighings and despondings, or even any passing and indifferent remarks made among Christians, in reference to the sudden and total extinction of that sensibly operative Divine spirit and power which constituted the only vitality and glory of the early Church? In the absence of any evidence to the contrary, we are obliged to rest in the negative answer to these several questions; and I may add, that it seems extremely difficult to conceive why spiritual intercourse, after being once established, should *ever* be suspended, unless by those moral deflections and sensual corruptions of mankind which render them unfit for communion with heaven.

It would, perhaps, be well here to bestow a passing notice upon the only passages of Scripture which to my knowledge have been quoted in favor of the hypothesis here combated. The first of these is that in the parable wherein is recorded the refusal to send Lazarus back from Paradise to earth, to testify to the five brethren of the rich man lest they also should come to that place of torment (Luke xvi. 27-31); the second is the declaration of the Saviour

on the cross, "It is finished" (John xix. 30); and the third is the prohibition of St. John concerning the adding to or taking from the prophecies of the Book of Revelation (Rev. xxii. 18, 19). The first passage, if it is susceptible of any other than a *parabolic* interpretation, simply proves that *one particular spirit* was not, on one occasion, permitted to return to earth for a certain specified purpose; the second simply proves that the sufferings of Christ in his humanity were completed at the moment the words were uttered; and the third proves only that the Apocalypse of St. John was not to be corrupted, either in its literal records or its interior significance. By no process of verbal torturing, however, do I conceive it possible to press out from these passages a testimony which makes against the post-apostolic continuance of spiritual intercourse; and the very fact that the opposers of this idea have been able to produce no passages which better subserve their purpose, has a significance which I think will readily be apprehended by most minds.

But now *per contra*. You will observe that all the promises of Jesus for the bestowment of the gifts of the Spirit upon his disciples as the reward of faithfulness, are given *without limitation to any particular age*. His instructions were, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" and he declared that the heavenly Father would bestow the gift of the Holy Spirit upon those who truly and sincerely asked him. He thus obviously intimated that *whenever* or in whatever age of the world these conditions were complied with, the gifts should follow. The Saviour also expressly promised to "come unto," and "*manifest*" himself to, his faithful followers, and be with them "always, even unto the end of the world" (age or dispensation). Moreover, St. Paul, in his Epistle to the Hebrews (chap. xii.), impliedly declares it to be one of the special offices of Christianity to bring its devoted followers into communion with an innumerable company of angels, and to the spirits of just men made perfect, and to God the judge of all; and in the absence of any declarations to the contrary, it may be justly taken for granted that the privilege of these celestial communings was to be continued to the faithful so long as Christianity itself continued in a state sufficiently pure to perform its appropriate functions.

So much for the prophetic and moral evidences of the Gospel;

let us now look at our subject in an *historical* light. It is certain that in the Apostolic age there were many who enjoyed the gifts of the Spirit *besides* the Apostles themselves; for it may be learned from the Acts of the Apostles that wherever converts were made by the preaching of the Gospel, and the hands of the disciples were laid upon them, they received the gift of the Holy Spirit, and some of them began to prophesy, some to speak in diverse tongues, some to interpret, some to perform miracles, etc. In the 12th and 14th chapters of 1 Corinthians, and the 4th chapter of Ephesians, St. Paul enumerates and classifies these various spiritual gifts, and their relative uses and functions in the economy of a true Christian church. These prophets, evangelists, teachers, workers of miracles, speakers of diverse tongues, interpreters of tongues, etc., were multiplied more or less throughout the civilized world, wherever the Gospel was preached. Now our own *reason* would seem to teach that some of these multitudinous spiritual persons or "mediums" must have lived until after the Apostles had left the bodily form, and that the spiritual gifts propagated by them must have continued in the Church even after *they* had all left the earth; and we should not adopt an opposite conclusion without at least some express historical declaration on which to base it, and which we have already intimated does not exist.

But in addition to this argument *à priori*, we have the direct testimony of the learned and orthodox Dr. John Lawrence Mosheim, whose ecclesiastical history is regarded as a standard work by all Protestant Christians. In giving the history of the Church in the second century, he says: "It is easier to conceive than to express how much the *miraculous powers and the extraordinary divine gifts* which the Christians exercised on various occasions, contributed to extend the limits of the Church. The gift of foreign tongues seems to have gradually ceased as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still conferred upon particular persons here and there.* Mosheim elsewhere speaks to the

same effect, and Eusebius, *passim*, is, if possible, still more definite upon the same subject.

To show that such a thing as a cessation of spiritual gifts and open spiritual communion was probably not even thought of for a long time after the Apostolic age, I will solicit your attention for a moment to the writings of St. Barnabas, St. Clement, St. Ignatius, St. Polycarp, and St. Hermas, who, being cotemporarie and immediate successors of the Apostles, are hence called "Apostolic Fathers." The General Epistle of St. Barnabas, composed probably about the close of the Apostolic age, and devoted mainly to an explanation of the symbols and prophecies of the Word, is written in the same general tone and spirit which characterizes the epistles of Paul, Peter, and John. The same may be said of the two epistles of St. Clement to the Corinthians, whose author it is said was a disciple of St. Peter, and afterward bishop of Rome.

St. Ignatius was an immediate disciple and personal associate of the beloved St. John, and was by the latter appointed bishop of Antioch. Of his writings there are extant several epistles addressed respectively to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnæans, and to Polycarp. Several of them were composed just before his martyrdom, and in full prospect of that event, which happened in the year 106, or, as some authorities have it, in the year 117. They are written in a most pure and loving spirit, and everywhere seem to take an existing inspiration for granted, the author claiming the same for himself, as will be seen particularly from his Epistle to the Philadelphians, chap. ii. 11-15, where he incidentally refers to an instance in which the Spirit came upon him, causing him to speak involuntarily, exactly in the manner of some modern mediums, and to utter warnings appropriate to circumstances he knew not of as a man.

Ignatius, becoming obnoxious to the heathen authorities, was finally summoned from his bishopric to appear before Trajan, the Roman emperor, by whom he was condemned to be exposed to the fury of wild beasts in the theater, dying for no other offense than that of being a Christian. He was accompanied from Antioch on his journey to Rome by some of his friends, who wrote an account of his journey and martyrdom, and among other remarkable declarations make the following: They say, "The night after his (Ignatius') suffering, we were together watching in prayer, that

God would vouchsafe to us, some assurance of what had passed; whereupon several in the company fell into a slumber (ecstasical, because watching in prayer), and therein *saw visions wherein Ignatius was represented*; for which, when we had conferred together, we glorified God the giver of all good things, being thereby assured of his blessedness." Here we have express testimony to the existence of inspiration, and spiritual visions in the beginning of the second century, and after the Apostles were all in their heavenly abodes.

ST. POLYCARP also was a personal acquaintance and disciple of St. John, and was by him appointed bishop of Smyrna. Of his writings there is extant an epistle addressed to the Philippians, which has generally been considered genuine, and by Archbishop Wake is undoubtedly received as such. It is written in the usual style and spiritual authoritativeness of the Apostolic epistles, though the author himself acknowledges that he does not "come up to the wisdom of the blessed and renowned Paul" (chap. ii. 2). Polycarp suffered martyrdom for the cause of Christ at an extreme old age, in the year 147, having been previously *admonished in a vision* concerning his impending fate. An account of his martyrdom and the attending events was written in a circular letter by the church of Smyrna, of which he was the overseer, and addressed to all sister churches. This letter, speaking of others who suffered martyrdom at the same time with Polycarp, says, "While they were under torments they were *absent from the body, or, rather, the Lord Christ stood by them and conversed with them, and revealed things to them inconceivable by man*, as if they were no longer men, but already become angels. As to Polycarp, he *saw a vision* three days before he was taken; and behold the pillow under his head was all in a flame; whereupon, turning to those around him, he said, 'I shall be burnt alive.' After his apprehension, and while he was going to the place of execution, there came a *voice from heaven*, saying, 'Be strong, and quit thyself like a man, Polycarp.' Now no one saw who spoke to him, but many of our brethren present heard the voice. [Probably they were mediums, and heard this voice by the ear of the spirit.] Then Polycarp, looking sternly around on the people, shaking his hand at them, with a deep groan, and *with a mouth but half open, as one who spoke not his own words, but those of*

another, and looking up to heaven, said, ‘*Take away the wicked.*’” Polycarp then having made a full and final confession of Christ, was committed to the flames, his countenance, according to the writers of this account, assuming a most heavenly placidity, and his body, during its dissolution, emitting a delightful perfume. “Such,” say they, “was the end of Polycarp, who, in our time, was a *truly apostolic and prophetic teacher*; for every word that went out of his mouth either has been already fulfilled or will be.”*

HERMAS was a brother to Pius, a bishop of Rome, and wrote his tract in his old age, about the middle of the second century. It is divided into three parts, which are respectively entitled “Visions,” “Commands,” and “Similitudes.” The whole purports to have been delivered to Hermas by various angels, but principally by one who appeared in the habit of a shepherd, whence the book is known as “THE SHEPHERD OF HERMAS.” The contents of this production remind one of the visions and angelic interviews of Ezekiel; and I regard the instructions communicated as abundantly worthy the heavenly source whence they purport to have sprung. I undertake to assert that the book bears the most ample internal evidence of a spiritual origin, and I hazard little in saying that the disparaging remarks respecting its contents, made by Dr. Mosheim and some other writers, would have been gladly withheld if their authors had understood the laws of inspiration and spiritual communication as they are illustrated by our modern manifestations

The epistles of Clement, Barnabas, Ignatius, Polycarp, and the shepherd of Hermas were read in public religious assemblages throughout Christendom for four hundred years after Christ; and though they were not generally received into the canon of the New Testament, they were considered as possessing an intrinsic value little inferior to that of the Apostolic writings themselves. The claims and teaching of these productions, therefore, must have received the *fullest sanction* in the churches during that period;

* One of the versions of this Smyrnan letter which has come down to us, is accompanied by the following attestation: “This epistle was transcribed from the copy of Irenæus, the disciple of Polycarp, by Caius; after which I, Pionius, wrote it from the same copy, *which I found by a revelation wherein Polycarp appeared and directed me to it*, as I have and do declare in a most solemn manner.”

and among the very prominent claims and teachings of at least *several* of them, was that which sat forth in a very prominent light the doctrine of an existing and post-apostolic spiritual communication.

We have seen that the claims and declarations of these productions are such as of themselves to supply every intermediate link in the history of such communication between the age of the Apostles and the middle of the second century. In addition to their testimony, Justin Martyr, who flourished about the year 150, declares, according to Eusebius, that the gift of prophecy shone brightly in the Church in his times.

A little after the time of Justin Martyr, viz., about the year 180, Athenagoras was commissioned by his Christian brethren to carry an apology to the emperor of Rome. In this apology is given a clear description of what in our day would be called "*speaking mediums*," and which seem to have then abounded in the Church under the name of prophets and prophetesses. "I call them prophets," says he, "who being *out of themselves and their own thoughts* did utter forth whatsoever by the *impelling power* of the Spirit he wrought in them; while the Divine Operator *served himself of them, or their organs, even as men do of a trumpet, blowing through it* Thus have we prophets for witnesses and affirmers of our faith; and is it not equal and worthy of human reason, O ye emperors, to yield up our faith to the Divine Spirit *who moves the mouths of the prophets as his instruments?*"

Near the close of the second century, Ammonius Saccas, a learned Christian, who was at the same time deeply imbued with the Platonic philosophy, opened a school at Alexandria, which afterward attained to great celebrity. Among other things taught by Ammonius was the art of procuring communion with spirits or demons; for "demon" then simply signified an invisible intelligence, without respect to goodness or badness. The disciples of Ammonius called this art "Theurgy;" but whether the spirits, invoked by its means, were always of an elevated character, may perhaps admit of a question. Suffice it to say, that the reality of the art was generally acknowledged, and the school thus established afterward exercised a considerable influence over the intellectual character of the Christian Church.

The celebrated Irenæus, bishop of Lyons, who suffered martyr-

dom about the year 292, was said to be himself largely endowed with the gifts of the Spirit. Although his modesty forbade him from speaking of any of these gifts as pertaining to himself, he bears the most ample testimony in his *Libri Contra Hæreses* to the wide prevalence of these qualifications among the Christians of his day, as will be seen by the following passage, which I give second-handed from a translated collection from the Christian Fathers now before me. He says, "Wherefore he (Jesus Christ) being the only Son of God, by his name those that are indeed his disciples, receiving grace from him, *do now* perform to the benefit of other men, according as every one has received the gift from him; for some do cast out devils truly and effectually, so that those who are cleansed from the impure spirits themselves are converted to the faith and abide in the Church. Others have foreknowledge of things future, and have visions, and the gift of prophesying; others by imposition of hands do restore the sick and heal all manner of diseases; and as we have already said, the dead are raised, and do survive with us many years. But what shall I say? for it is not possible to reckon up the number of gifts which the Church all the world over has received, and does exert even every day, in the name of Jesus Christ crucified under Pontius Pilate, neither seducing any one nor taking from him any money. . . . Moreover, they *now* speak in all tongues by the Spirit of God, even as St. Paul spake; even as *we ourselves have heard* many of the brethren that have the prophetic gifts in the Church, and who speak by the Spirit in all languages, and profitably do make manifest the secrets of men's hearts, and openly publish the mysterious things of God."

Toward the latter part of the second century there appeared at Pepuza, a little town in Phrygia, an austere man of the name of MONTANUS, who claimed to speak under the special influence of the Paraclete, or Comforter, promised by Jesus Christ to his disciples. By his efforts to reform the discipline and doctrines of the Church, as well, perhaps, as by some really fanatical pretensions, he earned for himself the ill will of many in the Church, who denounced him as a heretic. He however procured numerous followers, who spread over Asia, Africa, and a part of Europe. It is well known that by many of these an extraordinary degree of spiritual gifts and powers was claimed, and that wherever a body

or church of Montanists existed, there were among its members a greater or less number of these "*energumens*" or *mediums*, called prophets and prophetesses, who dispensed instructions while under the influence of the Spirit. The physical and mental phenomena which they exhibited while the Spirit was active upon them, seem to have been identical with those often exhibited by mediums in these modern times. I quote the following descriptive passage from an old work entitled, "An Historical Account of Montanism," published in 1709, anonymously, but under the full sanction of Dr. George Hicks, a person well versed in ancient ecclesiastical history :

"In the manner of their public prophesyings," says this author, "their agitations were supposed to be involuntary ; and one of the main symptoms of that spirit which entered into their bodies in prophetic fits was, that it made them swell and heave in their breasts after a strange manner ; and they constantly averred, as well when under the operation of the said spirit as when out of it, that the organs of their bodies were by it overruled, and their tongues constrained to utter what they did without their own foreknowledge of the matter ; which spirit, delivering itself by the mouth of these pretended prophets and prophetesses, gave itself out to be no other than the *Paraclete* (the Comforter), the very eternal Spirit of God. And it is observable that this Spirit did nearly imitate most, if not all, the properties of the true Divine Spirit ; for the manner of it was to press much holiness, and to rebuke vice openly and powerfully," etc. Again he says : "There was very little order or regularity in their assemblies ; for whomsoever the agitations seized, whether man or woman, whether young or old, the person so agitated was not to be restrained the authority of the bishop himself, if present, not being held by them sufficient to lay an interdict in this case."

It is well known to those versed in Christian antiquities, that the celebrated *Tertullian* (who died about A.D. 231) bore the most ample testimony to the existence of spiritual gifts in his times. The following passage from his book concerning the Soul, you will doubtless concur with me in regarding as exceedingly interesting, presenting as it does scenes and revelations which frequently have their exact counterpart in the psychological and spiritual developments of our own times : "We had a right," says he,

“after St. John, to expect prophesyings, and we do acknowledge the said spiritual gifts ; for there is at this day living among us a sister who is partaker of the gift of revelations, which she receives *under ecstasy in the spirit* in the public congregation ; wherein she converses with angels, sometimes also with the Lord, and sees and hears divine mysteries, and discovers the hearts of some persons, and *administers medicine* to such as desire it ; and when the Scriptures are read, or psalms are being sung, or they are preaching, or prayers are being offered up, subjects from thence are ministered in her visions. We had once some discourse touching the soul while this sister was in the spirit. After the public services were over, and most of the people gone, she acquainted us with what she saw, as the custom was ; *for these things are heedfully digested* that they may be duly proved. Among other things she then told us that a corporeal soul appeared to her, and the spirit was beheld by her, *being of a quality not void and empty, but rather such as might be handled, delicate, and of the color of light and air, and in all respects bearing the human form.*”* Here, we have not only a “*seeing medium*,” but a *clairvoyant prescriber for diseases*. You will not fail to be struck also with the *exact* resemblance between the description of the human spirit given by this ancient Christian seeress, and those we are daily hearing from the mouths of spiritual clairvoyants in our own times. Who can believe that so remarkable a concurrence in the descriptions given by those ancient and these modern visionists is the result of *mere accident*, rather than of the eternal, outstanding *truth* of the thing described ?

You are aware that in the times of our Saviour and his Apostles there was a class of spirits, called demons, who would frequently come unbidden and take possession of the bodies of certain persons, not only sometimes speaking and acting through their organs in an apparently plausible and inoffensive manner, but often uttering violent language and afflicting and tormenting their mediums in diverse ways. Various opinions, some of them exceedingly

* “*Ostensa est mihi anima corporaliter, et spiritus videbatur, sed non inanis et vacuæ qualitatis, imo quæ etiam teneri repromitteret, tenera et lucida et aërie coloris, et forma per omnia humana, hæc visio est*”—*Tertul. De Anima, Cap. IX.*

vague, were entertained in those and subsequent times, respecting the nature of these demons, but I think the most rational opinion and one most accordant with certain incidental expressions of the Saviour, was that they were spirits of departed human beings.* Among the powers conferred by Jesus upon his disciples was that of expelling these unruly spirits from the bodies of those whom they afflicted; and it appears from the testimony of the ancient Fathers that this power, with the occasion for its exercise, continued specially conspicuous after the Apostolic age. It was believed by the Christians (no doubt upon the basis of apparently good evidence) that these were the kinds of spirits who, claiming and receiving the title of gods, and manifesting themselves through the mediumship of heathen men and women, rendered oracles, and gave forth other sayings, in antagonism to Christianity. It was commonly remarked that these heathen spiritual manifestations were embarrassed and unsuccessful in the presence of a Christian, and that it often sufficed for the Christian to simply wave his hand or blow his breath upon the medium, to suspend them altogether. We find Tertullian, in his *Apology for the Christian Religion*, boldly challenging all heathendom to a trial, with the Christians, of the powers of their patron spirits and divinities, who it appears were, in his day, accustomed to take possession of and speak through the bodies of certain men. "Hitherto," he says, "we have used words; we will now come to a demonstration of the very thing, that your Gentile gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a devil be brought into open court before your tribunals; when that spirit shall be commanded by a Christian to speak, he shall as truly confess himself a devil there as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you Gentiles judged to be inspired of God, who waits at your altars, and is esteemed a sacred person by you;

* Titus, in his address to his soldiers before Jerusalem, said: "For what man of virtue is there that does not know that those souls which are severed from their fleshy bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become *good demons*, and propitious heroes, and *show themselves as such to their posterity afterward*?"—JOSEPHUS, *Wars of the Jews*, B. VI., chap. i., § 5.

may, though he be actuated by one of your most venerated deities, be it Diana, the heavenly virgin, or Æsculapius, who prescribes your medicines, and who pretends to relieve the dying, yet these, or any others, when they are summoned, if they dare to lie to the Christian summoning, and if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt by you upon the spot.*

Not far from the age of the developments last described, an occurrence took place at Alexandria in which you will also recognize some of the distinctive traits of the spiritual phenomena of this day. During a violent persecution which raged in that city, there fell a victim to it a young Christian woman named Potomiana. She met her fate with astonishing fortitude, and three days afterward she appeared, by night, to one of the spectators of her death, named Basilides, a Roman soldier, and, covering his head with a crown, told him he must shortly be taken away. The vision was the means of converting Basilides, who shortly afterward *was* "taken away," being rewarded with a "crown" of martyrdom, as the vision had foreshadowed. "Many others also, at the same time in Alexandria, were wrought upon to the open confession of their faith in Christ by visions of Potomiana, who in dreams urged them to such confessions." It seems indeed to have been no uncommon thing in those times for heathens and scoffers at Christianity to be converted by monitions received in visions and dreams, and I might cite several cases of the kind did space permit.

* See Tertul. Apol., chap. xxiii. Reeve, in his translation of Tertullian's Apology, quotes the following forcible passage from St. Cyprian, a pupil of Tertullian, in which the writer invites Demetrius, proconsul of Africa, to come and witness how the demons were made to writhe as under the tortures of a spiritual lash, and by the adjurations of the Christians were ejected, howling and groaning from the bodies of the obsessed, and acknowledging their terror of a coming judgment. He says to Demetrius: "*O si audire eos velles et videre quando a nobis adjurantur, et torquentur spiritualibus flagris, et verborum tormentis de obsessis corporibus ejeciuntur, quando ejulantes et gementes voce humanâ, et potestate divinâ flagella et verbera sentientes venturum judicium confitentur—veni, et cognosce vera esse quæ dicimus.*" A little after he adds, "*Videbis sub manu nostrâ stare vinctos, et tremere captivos quos tu suspicis et veneraris ut dominis.*"

Minucius Felix (Octavius, chap. xxviii.) might also be quoted to the same purpose

According to Mr. Dodwell, a writer upon the spirituality of the ancient Church, "After the year 220, and from thence to 250, the extraordinary gifts of the Spirit did decrease and grow rare in comparison of the time preceding; . . . and at the latter end of that period, Origen acquaints us that though in his age the *gift of prophesying still remained*, yet it was decreased, and not in the same measure as in the foregoing age." This decline in spiritual gifts (which continued in after times until it attained its ultimatum) may be rationally attributed solely to the fact that the Church, from being at first poor and persecuted, was then becoming rich and powerful, and involved in that degree of worldliness and sensualism the which interior men have ever regarded as suffocating to spirituality.

But although these extraordinary spiritual gifts, after the period above referred to, were not so common as they had been before, they still continued to be recognized as pertaining to particular individuals, and as being exercised on various occasions. As one significant indication of this fact, it may be mentioned that Gregory, a pupil of the great Origen, and bishop of New Cesarea during the middle and a part of the latter half of the third century, received, by common consent, the title of *Thaumaturgus*, or *wonder-worker*, on account of the many miracles he was said to have performed. According to Eusebius, spiritual communications existed to some extent in the Church during the age of Constantine (fourth century), and that monarch himself sometimes experienced them—not only being admonished in his famous vision of the luminous cross, and the inscription upon it saying, "*Conquer by this*," but also being warned in dreams and visions concerning the machinations of his enemies.* And so firmly rooted was the belief in communications from *evil* as well as *good* spirits in the latter part of the fourth century, that the confessions of demons, that is, of persons or *mediums* whose vocal organs were supposed to be used by such, were sometimes resorted to as proof of certain doctrines of the orthodox Church. We thus indeed find the learned and accomplished Ambrose, bishop of Milan, publicly citing the demons to testify in relation to the Nicene doctrine of the Trinity; and when the demons, not daring to deny that doctrine, confirmed it in

* Euseb. Life of Constantine, B. I., chap. xxviii; xlv.

opposition to the Arians, the latter, so far from denying the alleged spirituality of the testimony, charged Ambrose with having *bribed* the demons to testify as they did.*

I have thus, my dear sir, traced the history of an actual, and by the Christians of those times *generally recognized*, spiritual intercourse in the Church down to about the close of the third century, and to about three hundred years after the death of St. John, the last surviving Apostle. The greatest embarrassment I have experienced in the foregoing exhibition of evidences upon this point, has been in making a judicious selection from the great mass of testimonies which go to establish the same conclusion, but most of which I am of course now compelled to leave unnoticed. And having thus proved, as I think in a most irrefutable manner, that, contrary to the popular impression among modern theologians, spiritual intercourse *did* exist in the Church after the Apostolic age, and was continued in an unbroken chain of succession for these several generations subsequent to that period, the object of this epistle may be considered so far gained as to render necessary only the briefest allusions to the spirituality recognized in the Church in the ages still subsequent.

I am well aware that soon after the age of Constantine the spiritual and thaumaturgic history of the Church begins to be much vitiated by monkish legends and pious lies, and that the records of spiritual manifestations between this age and the fourteenth or fifteenth century should be received with a more than usual degree of suspicion, unless fully authenticated and corroborated. Still, it is certain that the Catholic Church has not, even to this day, lost its faith in spiritual manifestations and miraculous gifts; and her history is dotted all along with seemingly well authenticated and well corroborated facts which go to prove that faith as something more than a mere superstitious fancy.

Moreover, even the Protestant churches themselves, during the earlier portions of their history, seem to have generally recognized the fact of occasional interference, in various sensible forms, from the unseen world, as may be fully proved from the writings of Luther, Melancthon, Behmen, Fox, Glanvil, More, Wesley, and a host of others; and although from the close of the third century

* See Mosheim, B. II., Cent. IV., part II., chap. iii., § 8.

through all succeeding times there have always been those who, standing nearly on the line of demarkation between Christian faith and unfaith, have denied and ridiculed the idea of any existing and present spiritual manifestations, it is only since the publication of a certain work* by Dr. CONYERS MIDDLETON, about one hundred years ago, that the persuasion has become general, even in the Protestant churches, that all spiritual manifestations were confined to the Apostolic age. In this work Dr. MIDELETON endeavors to impeach the authority of the primitive Fathers, and to show that there is no sufficient reason to believe upon their testimony that any extraordinary spiritual powers or gifts were continued in the Church after the days of the Apostles. In his Preface to his book he distinctly intimates that his views on this subject *were in opposition to those then almost universally entertained by Christians.*

It may thus be seen, my dear sir, that those who believe that open spiritual intercourse, and the extraordinary powers and operations connected with it, entirely ceased with the Apostolic age, have adopted this opinion in direct opposition to the uniform testimony of all ancient ecclesiastical history, and to the general belief of the Church and her learned clergy *for seventeen out of the eighteen centuries of her existence!* I submit this result of our inquiries as confirming in the most satisfactory manner, what the words of our Saviour, indeed, seem to authorize us to take for granted, *that spiritual manifestations are a normal and divinely ordered gift of the Church of Christ, not confined to any particular age, but to be always enjoyed in a degree of purity and potency according as the Church remains faithful;* and if there has been, through the long ages succeeding the Apostles, a gradual decline in these gifts, and a final and almost total extinction of faith in their existence, this fact must, I think, be taken as a somewhat humiliating commentary on the Church's spiritual history, reminding one forcibly of the Apostle Paul's prophecy of the "falling away" that should occur.

Viewing our modern spiritual demonstrations, therefore, merely

* Entitled "A Free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church from the Earliest Ages through several Centuries. London, 1749."

in a *phenomenal* aspect, and without regard to any intrinsic reliability or unreliability of communications coming from individual spiritual sources, I regard them as the voice of God calling a slumbering church and a lapsed and materialistic world to a newness of spiritual faith and life; and in my humble judgment no man can entirely disregard this voice without imperiling his own highest spiritual interests. To my certain knowledge, sir, and I believe also to your own, the *very fact* of existing spiritual manifestations, irrespective of their *abstract character*, has infused into many minds a renewed and intensified vitality of faith in the Word of God, in the Christian Religion, and in the present communion and guidance of the Holy Spirit to those who diligently seek for it, which no other conceivable circumstance could have afforded. It is from considerations like these that I feel in duty bound to commend these current phenomena to universal investigation, and especially to investigation by the *clergy*. Whatever of truth and good may be derived from their merely *scientific* indications, should be promptly appropriated by the individual investigator, and should be placed in a form easily available to the general mind. Whatever of good and evil there may be mixed up in them (and the Spiritualism of all ages has had a good and an evil side), should be pointed out so clearly, that no discerning and conscientious mind can fail to distinguish them. It will then be known that the unevangelical and unbiblical features which have confessedly, to some extent, made themselves conspicuous as connected with the externals of this new unfolding, are but instructive reflexes of the mental and moral condition of human beings who have passed ignorant and unregenerate into the world of spirits; while the teachings of such spirits are no direct exponents of the character of that truer, higher, and more divine Spiritualism, available to every one who will seek it, and which consists in the most sensible and lively communion with the holy angels, and with the Spirit of the ETERNAL FATHER! When these things are generally known, we shall have a revival of all that purity and intensity of faith and charity which was exemplified among the primitive Christians, and religion will again have a living power over the human heart, and over the masses of mankind, which it has scarcely been known to exhibit since the days of the Apostles, martyrs, and confessors.

In the full conviction of these truths, and with a high appreciation of your noble self-sacrifice in an unpopular cause, allow me, dear sir, to subscribe myself,

Yours, most sincerely,

WM. FISHBROUGH.

WILLIAMSBURGH, N. Y., *March 13th*, 1855.

Appendix—C.

In Appendix D, I have referred to the course of GEN. SHIELDS on presenting to the Senate of the United States a Memorial signed by myself and *thirteen thousand* Spiritualists, asking Congress to appoint a Scientific Commission to investigate the subject of "Spiritual Manifestations." As a part of the history of this matter, I deem it proper to preserve in this connection a copy of the Memorial itself. It was drawn up with characteristic ability by PROF. S. B. BRITTAN; and GEN. SHIELDS, after giving a brief analysis of its contents, remarked: "I have now given a faithful synopsis of this Petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation." This Memorial, though laid upon the table, is nevertheless preserved in the National Archives—and there it will remain as long as free government and free principles are recognized among men. In less time than has elapsed since the Declaration of Independence, which proclaimed the freedom of man's political rights, this Memorial will be regarded with even greater interest, as proclaiming the mental freedom of the human race!

A MEMORIAL.

TO THE HONORABLE THE MEMBERS OF THE SENATE AND HOUSE
OF REPRESENTATIVES OF THE UNITED STATES IN CONGRESS
ASSEMBLED.

Your Memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your Honorable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle, and Western sections of the Union, as to engross a large share of the public attention. The peculiar nature of the subject

to which the Memorialists desire to solicit the attention of your Honorable Body, may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalization :

1. An occult force, exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies—apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the accredited powers of the human mind—is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect, to the satisfaction of the public, either the primary or proximate causes of these phenomena.

2. Lights of various forms and colors, and of different degrees of intensity, appear in dark rooms, where no substances exist which are liable to develop a chemical action of phosphorescent illumination, and in the absence of all the means and instruments whereby electricity is generated or combustion produced.

3. Another phase of the phenomena which we desire to bring to the notice of your august Body, is presented in the variety of sounds which are now extremely frequent in their occurrence, widely diversified in their character, and more or less significant in their import. These consist in part of certain mysterious rappings, which appear to indicate the presence of an invisible intelligence ; sounds, such as are occasioned by the prosecution of several mechanical and other occupations, are often heard ; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is laboring in a rough sea. At times, powerful concussions occur, not unlike distant thunder or the discharge of artillery, accompanied by an oscillatory movement of surrounding objects, and, in some instances, by a vibratory or tremulous motion of the floor of the apartment, or, it may be, of the whole house wherein the phenomena occur. On other occasions, harmonic sounds are heard, as of human voices, but more frequently resembling the tones of various musical instruments, among which those of the fife, drum, trumpet, guitar, harp, and piano have been mysteriously and successfully represented, both with and without the instruments, and, in either case, without any apparent human or other visible agency.

These phenomena appear to depend, so far as regards the *process* of their production, on the acknowledged principles of acoustics. There is obviously a disturbance of the sensational medium of the auditory nerves, occasioned by an undulatory movement of the air, though by what means these atmospheric undulations are produced does not appear to the satisfaction of acute observers.

4. All the functions of the human body and mind are often and strangely influenced in what appear to be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary motion, checking the circulation of the animal fluids, and reducing the temperature of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances, respiration is entirely suspended for a season—it may be for hours or days together—after which the faculties of the mind and functions of the body are fully restored. It is, moreover, confidently asserted, that these phenomena have been succeeded, in numerous cases, by permanent mental and physical derangement, and it is as positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

It may not be improper to observe, in this connection, that two general hypotheses obtain with respect to the origin of these remarkable phenomena. The one ascribes them to the power and intelligence of departed spirits, operating on and through the subtle and imponderable elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves. Among those who accept this hypothesis will be found a large number of our fellow-citizens, who are alike distinguished for their moral worth, intellectual powers and attainments, as well as for their eminent social position and political influence. Others, not less distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. While your

Memorialists can not agree on this question, but have honestly arrived at widely different conclusions respecting the probable causes of the phenomena herein described, they beg leave, most respectfully, to assure your Honorable Body they nevertheless most cordially concur in the opinion that *the alleged phenomena do really occur*, and that their mysterious origin, peculiar nature, and important bearing on the interests of mankind demand for them a patient, thorough, and scientific investigation.

It can not reasonably be denied that the various phenomena to which the Memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental developments, and moral character of a large number of the American people. It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world. Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the representatives of the people concerning any and every subject which may be fairly presumed to involve the discovery of new principles, which must or may issue in momentous consequences to mankind, we, your fellow-citizens, whose names are appended to this Memorial, earnestly desire to be heard on this occasion.

In pursuance, therefore, of the objects contemplated by the present Memorialists and in view of the facts and reasons herein contained or referred to, your fellow-citizens most respectfully petition your Honorable Body for the appointment of a Scientific Commission to which this subject shall be referred, and for such an appropriation as shall enable the Commissioners to prosecute their inquiries to a successful termination. Believing that the progress of Science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your Honorable Body. And to this end the petitioners will ever pray.













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